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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."

—*Henry Carey.*

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" Tell us, for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame:
Was Cheops or Cephrenes architects
Of either pyramid that bears his name ?
Is Pompey's Pillar really a misnomer ?
Had Thebes a hundred gates as sung by Homer ?

Perhaps that very hand, now pinioned flat,
Has hob-a-nobbed with Pharaoh, glass to glass :
Or dropped a half-penny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication."

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PREFACE.

—o——o—

Is it true that all mankind have a natural desire for knowledge? Aristotle rightly observes, that the first question ought to be, or ought to exist; because it is in vain to seek the causes of that which has no being or existence. That which is natural should be found in all; we see it is natural for a stone to tend toward the earth because all stones tend toward the earth. Yet, it does not seem to follow that all desire to learn. Perhaps all desire naturally to know, but not all desire to know the same things. Knowledge is indeed a pleasure to the majority of persons. There is nothing so small and inconsiderable in nature, wherein the mind finds not incomparable delight. Aristotle again says, "the gods are as well pleased in the little insects, as in the most bulky animals," and to dispise little things is, in his judgment, to do like children; for, on the contrary, as in art, the less placea picture takes up, the more it is admired. The *Iliad* of Homer is sometimes more admired for being comprised in a nutshell. So in other things, the less volume things are in, the more worthy they are of admiration. Therefore, there being pleasure in knowing both great things and small, mankind usually follow where they receive delight.

Oliver Wendell Holmes tells us the way that our knowledge is obtained and its ultimatum:

"Time, time only, can gradually wean us from our *Epeolatry*, or word-worship, by spiritualizing our ideas of the things ignified. Man is an idolater, or symbol-worshipper by nature; but sooner or later all his local and temporary symbols must be ground to powder, like the golden calf,—word-images as well as metal or wooden ones. Rough work—hard work—but the only way to get at Truth."

To see ourselves again we need not look for Plato's revolving year, which was a certain number of thousands of years, when all things should return into their former estate, and he be teaching again in his school as when he delivered this opinion. For every man is not only himself. There have been many Diogenes, and as many Timons, although but few of those names. Men are lived over again, and the

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world of mind is living now as it was in ages past; and moreover, are asking much the same questions concerning Life, Death, and Immortality. Many questions are more easily asked than answered.

Robert Southey, in that singular book, *The Doctor*, praises the good sense of the schoolmaster, Richard Guy, as follows:

"Light lie the earth upon the bones of Richard Guy, the schoolmaster of Ingleton. He never crammed the memory of his pupils with such horrific terms as prothesis, aphæresis, epenthesis, syncope, paragorge, and apocope; never questioned him concerning appositio, evocatio, syllepsis, prolepsis, zeugma, synthesis, antiptosis, and synecdoche; never attempted to deter him from those faults which seem almost natural to the English—the heinous faults of iotacism, lambdacism, ischnotesism, trauliïsm, and plateasm; but he grounded him well in the nouns and verbs, and made him understand the concords."

All these subjects are left for maturer years, probably to develop the brain, and to query over. Many words become petrified, and after a period of years are unearthed and again brought in to common parlance, sometimes with a modified signification.

A writer of some four-score years ago thus propounds his questions;

Tell me, ye learnéd heads, if such there be,
Nature's profound find secret mystery;
1. How this vast orb on unseen axles turns?
2. And unconsumed the sun forever burns?
3. What nnknown power gives it such heat and force,
Orders its motion, and directs its course?
4. How angry tempests drive the seas to shore,
Beat the vast swelling waves, and make them roar?
5. When waves, like mighty islands, rise and swell,
How fish beneath those moving mountains dwell?
6. Why servile springs do constant tribute pay
Unto their arbitrary mrnarch, sea?
7. How in the hidden space of Fates's dark womb
Things are at present laid that are to come?
8. Next the mysterious births of flowers disclose,
From the field-daisy to the garden-rose.
9. Why such a painted coat the tulip wears?
Or why in red the blushing rose appears?
10. Why clad in white the innocent lilly's seen?
11. And how the scent comes from the jessamine?
12. Why lumble strawberries creep along the ground?
13. And why the apple struts, and looks so round?
14. Why ivy clings to the oak's hardened waste?
15. And why the elm by the loving vine's embraced?
16. Why Nature did for fishes scales prepare?
17. And clothes some beasts in wool, and some in hair?
18. Why golden feathers do the fowls adorn?
19. And why they chirp and sing beneath the morn?
20. And why all these are destined to maintain
The sovereign lord of all the creatures—Man?

S. C. & L. M. GOULD.

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

LIBRARY

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. JANUARY, 1886. NO. 1.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
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Publishers' Announcements.

This January No. is sent to all whose subscriptions expired with December, 1885. We ask all to send us their subscription for the year 1886. If it is not wanted, we ask that it be returned to us with the address of the person written on the wrapper.

Some of our patrons think the general selection of matter is too abstruse for the general reader. To those we say that we will endeavor to give a variety. All must be heard, although some of the questions, probably can never be answered. Yet it may be best to put them before our readers, for, while searching for information on some one subject we all frequently discover information on some other subject that has been brought before us.

Communications on interesting subjects have been received from Profs. H. C. Bolton, E. M. Epstein, M. D., J. H. W. Schmidt, H. A. Wood; M. O. Waggoner, John Yarker, A. Chase, A. Wilder, M. D.; "Mark Swords," "Caxton," "Priggles," and many others, which will appear in due time.

Several Books, 28 pamphlets, almanacs for 1886, and other printed matter, for want of room will be announced in the next number.

WANTED.

The following books and pamphlets are wanted by the editor of NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

Volume I, NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published by the same paper. Or, Vol. II, March, 1884, to December, 1885, will be given if a person so desires.

Animal Portraits of Character, with the Analogies of Sound and Color. Industrial Organization and Passional Equilibra. Love *vs.* Marriage. Practical Education. Slavery. Four books by Marx Edgeworth Lazarus, M. D. New York.

Arithmetical and Algebraical Amusements. Also, Key to Charles Hutton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathemetics.

Algebra. Calculus of Form. Both by Oliver Byrne. London.

Elements of Algebra, by Eugenius Nulty. Philadelphia, 1838.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"'KNOW THYSELF' *descended from Heaven.*"—JUVENAL.

VOL. III. JANUARY, 1886. No. 1.

BIZARRE.

—o——o—

BLANK VERSE. The earliest attempt in English at blank verse was "Elizabeth Triumphans, concerning the Damned Practices that the Devilish Popes have used," etc., etc., ... 1588.

AARON'S BREASTPLATE. Josephus and others maintain that the precious stones of Aaron's breastplate were the *Urim and Thummim*, and that they discovered the will of God by their extraordinary lustre, thereby producing the issue of events to those who consulted them.—*Vid.* Lev. VIII, 8 ; I Sam. XXVIII, 6.

SOROSIS, 1775. Last night I was at a ball at the Ladies' Club. It was all goddesses, instead of being a resurrection of dancing matrons, as usual. The Duchess of Devonshire effaces all without being a beauty; but her youth, figure, flowing good-nature, sense, and lively modesty, and modest familiarity made her a phenomenon. Don't wonder that I was at a ball; I have discovered that I am a year younger than I thought, yet I shall not use this year yet, but come out with it a dozen years hence.—*Walpole's Letter.*

INHALING THE BREATH. In 1743 John Campbell published his "Hermippus Revived," a curious work founded on a French book with a similar title. "Its ostensible and apparently serious object was to prove the possibility of prolonging human life indefinitely by the inhalation of the breath of young girls; and great learning and ingenuity are expended upon the illustration of this thesis. But the

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writer afterwards confessed that his real purpose was to rival the celebrated Boyle, by showing that neither the serio-comic style of writing, nor recondite and curious learning, was confined to the French side of the channel."

ANOINTING, an ancient and still prevalent custom throughout the East of pouring aromatic oils on persons as a token of honor, owes its origin to consideration of comfort and health, being regarded as a preventive of diseases, and a contributing to personal elegance. The anointing oil was often a very costly preparation. Olive oil, spikenard, and myrrh were the more common materials. It was a regular article of trade, and sold in alabaster boxes, which were well fitted to preserve the odor. Anointing oils were first used in England at the coronation of Alfred the Great, and Edgar was the first anointed King of Scotland.

A CHRISTMAS PIE OF YE OLDEN TIME. James, Earl of Lonsdale, sent a Christmas pie to King George III, which contained 9 geese, 2 tame ducks, 2 turkeys, 4 fowls, 6 pigeons, 6 wild ducks, 3 teals, 2 starlings, 12 partridges, 15 woodcocks, 2 Guinea fowls, 3 snipes, 6 plovers, 3 water-hens, 1 wild goose, 1 curlew, 46 yellow-hammers, 15 sparrows, 15 chaffinches, 2 larks, 4 thrushes, 12 fieldfares, 6 blackbirds, 20 rabbits, 1 leg of veal, half a ham, 3 bushels flour, and 2 stones of butter. It weighed 22 stones, was carried to London fn a two horse wagon, and if it was not as dainty as the celebrated pie containing fonr-and-twenty blackbirds, which, when the pie was opened, began to sing, it was, at all events, a "dish to set before the king."

"IN 1527," says the *The Quarterly Review* (1884) "Henry VIII first had recourse to what was then the common practice of Princes in coinage. Having once entered into the downward path he continued in it until, in 1546, 3s. were made out of the same amount of silver which at the beginning of the reign had been put into 1s. The most rapid rise in the prices that England has witnessed was the immediate consequence. The wheat average from 1509 to 1550 is 6s. a quarter; from 1550 to 1582, 14s. a quarter. The restoration of the coinage by Elizabeth, in 1560, failed entirely in bringing back prices to their old standard, partly because the flood of the New World silver, which had already overspread the continent, now began to penetrate into England; partly because Elizabeth's coinage, though pure, was very much lighter than it had been in times past. At one time a pound had really been but 20s., from 1560 forward, 60s. have been coined out of a pound of silver."

IN the time of James II, *i. e.* at the Easter Sessions, 1688, the rates of wages allowed by the Justices of Bucks were entered in the records. A "Chiefe Bailiffe, or Hyne in Husbandry," was allowed to receive £6. a year "in the chilterne," and £5. 10s. "in the Vale."

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Every other man-servant in husbandry, if above 20 years of age, £4. 10s. in the chilterne, and £4. in the Vale. "Cooke-mayds and Dairy-mayds" were to have £2. 10s. a year; other maid-servants not more than £2. Mowers received 1s. 2d. for the day without meat or drink, or 5d. with meat and drink. Mowers of grass, by the acre, were paid 1s. 6d. Men haymakers had 10d. a day without meat or drink, or 5s. with meat and drink. Women hay-makers, 6d., or 3d. Mowers of barley, peas, beans, or oats, had 1s. 4d., or 8d. Laborers at other times might be paid 8d., or 4d from Lady Day to Michelmas, 7s., or 3d. from Michelmas to Lady Day. Gardeners and thatchers if supplied with meat and drink were to have 8d. all the year round, but a tailor got only 6d a day with meat and drink, or 10d. without. These rates appear to have remained without material attention until the reign of George I.

MURDER–WOUNDS "BLEEDING AFRESH." The popular superstition that the wounds of a murdered body will "bleed afresh" when they are touched by the murderer, is thus referred to in Shakespeare's *Richard III*, I, 2:

> "Dead Henry's wounds
> Open their congealed mouths, and bleed afresh."

Drayton says the simple proximity will produce the effect:

> "If the vile actors of the heinous deed
> Near the dead body happily be brought,
> Oft hath been proved the deathless corpse will bleed."

The belief is shown to have been universally established in Scotland as late as 1668, when the Crown counsel, Sir George Mackenzie, in the trial of Philip Standsfield, thus alludes to a deposition sworn by several witness on that trial:

"God Almighty himself was pleased to bear a share in the testimonies which we produce. That divine power which makes the blood circulate during life has ofttimes, in all nations, opened a passage to it after death upon such occasions, but most in this case; for after the wounds had been sewed up, and the body designedly shaken up and down, — and which is most wonderful, after the body has been buried for several days, which naturally occasions the bload to congeal,—upon Philip's touching it, the blood darted and sprang out, to the great astonishment of the chirurgeons themselves, who were desired to watch this event; whereupon Philip, astonished more than they, threw down the body, crying, 'O God, O God!' and cleansing his hands, grew so faint they were forced to give him a cordial."

THE KILKENNY CATS. The story generally told is, that two of those animals fought in a sawpit with such ferocious determination, that, when the battle was over nothing could be found remaining of either combatant except his tail—the marvellous inference to be drawn therefrom being, of course, that they had devoured each other. This ludicrous anecdote has, no doubt, been generally looked upon as an absurdity of the Joe Miller class; but this, says a writer in *Notes and Queries* (Eng.), I conceive to be a mistake. I have not the least doubt that the story of the mutual destruction of the contending cats was an allegory designed to typify the utter ruin to which centuries of litigation and embroilment on the subject of conflicting rights and privileges tended to reduce the respective exchequers of the rival mu-

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nicipal bodies of Kilkenny and Irishtown—separate corporations, existing within the limit of one city, and the boundaries of whose respective jurisdictions had never been marked out or defined by an authority to which either was willing to bow. Their struggles for precedency, and for the maintenance of alleged rights invaded, commenced A. D, 1377, and were carried on with truly feline fierceness and implacability till the end of the 17th century, when it may be fairly considered that they had mutually devoured each other to the very tail, as we find their property all mortgaged, and see them each passing by-laws that their respective officers should be content with the dignity of their station, and forego all hope or salary until the suit at law with the other "pretended corporation" should be terminated, and the encumbrances thereby caused removed with the vanquishment of the enemy. Those who have taken the story of the Kilkenny cats in its literal sense have done grievous injustice to the character of the grimalkins of the "fair critic," who are really quite as demure and quietly disposed a race of tabbies as it is in the nature of any animal to be.

JUDICIAL DEFINITION OF RIOT. What constitutes a "riot" was defined in the Lycoming Fire Insurance Company, *vs.* Schwenk, Pennsylvania Supreme Court, June 14, 1880. This was an action on a fire policy. A breaker at a coal mine was set on fire at night by a party of men, who fired several shots, drove the watchman away, and then burned down the breaker. Held, that this was a riot within the provisions of the policy of insurance. The court said:

"We are decidedly of the opinion that in the foregoing testimony every element of the riot is found, whether at common law or under an act of 1705. There was the unlawful assemblage of three or more persons, combined together to perpetuate an outrageous and violent crime. The commission of the crime was immediately preceded by numerous discharges of fire-arms. Two peaceable citizens, engaged in watching, and protecting the premises, placed there for that purpose, were compelled to flee therefrom in terror of their lives. The crime was arson, one of the most odious known to the criminal law. It was committed at a late hour of the night, when the great majority of persons are abed and asleep and least prepared to defend themselves or their property. It is an offence having a more natural and necessary tendency to put whole communities in fear and terror than almost any other. In this instance it was accompanied by the voices of men calling for wood and oil with which to apply the fire, by the loud and appalling noise of exploding weapons of destruction, and the criminals themselves were a band of men whose numbers could not be determind on account of the darkness of the night. For a court, in charging a jury, to speak of such an occurrence as anything less than a riot of a most marked and distinct character would be simply to mislead them." CAXTON, New York City.

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What is the Shem-hammephorash?

This is a vocalized Hebrew word which was applied to the *Tetragrammaton* (four-lettered-name) of the Greeks, "because," says Mackenzie, "all other names of God are derived from His works, while this is derived from His substance, indicating his self-existent essence."

McClintock & Strong, in their "Cyclopædia," under this word give quite a full and technical resumé of this cabalistic word, from which a portion of this reply is prepared.

The Hebrew letters are equivalent to SH M-H MM PH R SH, which are vocalized as *Shem-hammephorash*—meaning *the peculiar name* of God. By this expression the name of God written IHVH, but since the time of the Reformation, *i. e.* from the time that Christians began to study Hebrew, it is pronounced according to its accompanying vowel-points *Jehovah*. Before entering upon the explanation of the word it will be well to review what is said concerning that name of God.

Jerome, who was not only acquainted with the language, but with the tradition, of the Jews, says, in *Prologus Galeatus:*

"Nomen Domini tetragrammun (*i. e.* IHVH) in quibusdam Græcis voluminibus usque hodie antiquis expressum literis invenimus."

And in the 136th letter to Marcellus, where he treats of the ten names of God, Jerome says:

"Nonum (sc. nomen Dei) est tetragrammaton, quod *anekphóneton*, *i. e.* ineffabile, putaverunt, quod his literis scribitur *Iod, E, Vau, E.* Quod quidam non intelligentes propter elementorum similitudinem, quum in Græcis libris repererint, Pi Pi legere consueverunt" (*Opp.* ed. Vallarsi, I, 131; III, 720).

Similar is the statement found in a fragment of Evagrius treating of the ten Hebrew names of God, that the ineffable Tetragram, which *katachrestikos* is pronounced by the Jews *adonai*, by the Greeks *kúrios*, according to Exodus XXVIII, 36, was written on the plate of the high-priest *hagíasma kurío* ΠΠΠΠ [in some codices *pi pi*] . . . . *toútois graphómenon tois stoichéiois ioth ep ouau iep* ΠΠΠΠ, *ho Theós* (cf. Cotelerius, *Monum. Eccl. Græcæ*, III, 216, by Vallarsi, III, 726; Lagarde, *Onomastica Sacra*, p. 205, sq.) Almost the same we find in Origen, *Onomasticon* (cf. Lagarde, *loc. cit.*). From these statements we see that at, or before, the time, of Jerome there were already Greek MSS. of the Old Testament in which the Tetragram was written with Hebrew letters which were regarded as the Greek uncial letters ΠΠΠΠ. Such a mistake was only possible when the Hebrew square alphabet was used.

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When, in the last quarter of the last century, the attention of many of the learned was again called to the Syriac translation of the Septuaginta by the Bishop Paul of Tela, they found in many places the Hebrew name of God, which otherwise is expressed by the Greek *kúrios* and the Syriac MRIA, represented by PHI PHI. It was, however, more surprising that in the main MS. of this version in the celebrated Codex Syro-Hexaplaris Ambrosianus at Milan, in the notes on Isaiah, the Hebrew word IHVH was found for the Syriac. The connection between the Greek *IIIIII* and this IHVH was soon perceived, but not in a correct manner, so that in 1835 Middeldorpf, in his edition of Codex Syro-Hexaplaris, could but explain it as:

"Ita ut inscius quidam librarius, Cod. Syr. Hexaplarem describens, sed sensum Græci illius II I II I haud perspicens Græcum characterem II loco Hebraici H positum esse opinaretur, quemadmodum I loco Hebr. I, ideoque Syriace IHVH scriberet."

Bernstein, in reviewing Middeldorpf's edition, quoted a scholium of Bar-Hebræus, which gives us the following interesting notice:

"The Hebrews call the glorious name of God SH M M PH R SH which is IHVH, and dare not to pronounce it with their lips, but read and speak instead, to those who listen, ADNI (AODNAI). Since the seventy translators retained the Hebrew nomenclature, the Greeks fell into an error and believed that these two letters were Greek, and read it from the left to the right, and hence the name *IIIIII* was formed, and thus IHVH, which designates the Eternal Being, was changed into *IIIII*, which yields no sense at all. The *Yod* of the Hebrews is like the *Iota* of the Greeks, and the *He* of the Hebrews has the form of the *Pi* of the Greeks (*II*). Hence, in the Syriac copies of the Septuaginta, we find every where the name MRIA (*i. e.* where ADNI stands for *kúrios*=⊂=IHVH), with *pi pi* written above."

On this scholium Bernstein remarks that SH M PH R SH corresponds to the Rabbinic SH M H M PH R SH, *Shem-hammephorash*. Bernstein, in his lexicon, writes:

"PH R ISH is one who discerns, or separates, hence SH M PH R SH is a discerning, or separating, or an especial name, *nomen, separatum, secretum, occultum*."

Schroeter, in his edition of Bar-Hebræus, explains SH M PH R SH by *nomen, distinctum, singulare*. But Bar-Hebræus tells us only what he found in Jacob of Edessa, who has a whole scholium entitled:

"Scholium on the Singular and Distinguished Name which is found in the Syriac Holy Writings translated from the Greek, and which is called among the Jews SH M PH R SH."

From this scholium, which Nestle published in the "Zeitschrift der deutschen morgenländischen Gesellschaft," 1878, XXXII, 465, sq., and

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which purports to give what Jewish tradition believed concerning this name, we see that it means *the separated, i. e. singular name* of God—a view also adopted by Nestle himself. But a review of the different opinions will show that there is a great difference as to what the meaning of the word SH H M PH R SH is. Some translate it by *nomen explicitum*, others by *nomen separatum* (comp. Buxtorf, *Lex. Talm.* s. v.); Petrus Galatinus, *De Arcanis Catholicæ Veritatis*, II, 18, by *separatum i. e.*:

"Sejunctum et distinctum ab aliis omnibus Dei nominibus, et soli Deo proprie conveniens."

Reuchlin in the third book of *De Arte Cabalistica*, explains it by *nomen expositorium*; Munk, *le nom distinctement prononcé*; Geiger, *der ausdruckliche Name*; Levy, *der deutlich ausgesprochene Name.*

In settling the question all must depend on the meaning of PH R SH, whether it means only "to separate," or whether it occurs also in the sense of "to pronounce distinctly." In the latter sense it occurs very often, especially in the Targum and Talmud, as Dr. Fürst has shown against Dr. Nestle in "Z. d. d. m. G.," 1879, XXXIII, 297, claiming that PH U R SH ATH H SH M is only the Aramaized form for the words H V CH I R ATH H SH M, "to pronounce distinctly the name of God."

In the Mishna (Yoma, VI, 2), we are told that both the priests and people, when they heard SH M H M PH R SH, on the Day of Atonement, they fell to the ground; and we are also told that the voice of the high-priest, when he pronounced *the name*, on the Day of Atonement, was heard as far as Jericho.

Whatever may be the meaning of this word in a philological point of view, Jewish tradition ascribed to it great power. By means of the *Shem-hammephorash* Christ is said to have performed his miracles; and Moses is said to have slain the Egyptians by the same means.

Practically, *Shem-hammephorash* is a cabalistic word among the Rabbinical Jews, who reckon it as of such importance that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but a representation of it. The rabbins differ as to whether the genuine word consisted of twelve, or forty-two, or seventy-two letters, and try by their *gematria*, or cabalistic arithmetic, to reconstruct it. They affirm that Jesus stole it from the Temple, and by its means was enabled to perform many wonderful works. It is now lost, and hence, according to the rabbins, is the reason of the lack of power in the prayers throughtout the house of Israel.. They declare if any one were able rightly and devoutly to

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pronounce it, he would by this means be able to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabalist on a tablet and thrown into the sea raised the storm which, A. D. 1542, destroyed the fleet of Charles V. They say, further, that if you write this name on the person of a prince, you are sure of his abiding favor. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his "Hours with the Mystics":

"The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal, universal Light. Within the origin of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word *Shem-hammephorash* contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

"There is a name of God the Father, says Nimrod, and of the Theanthorpe (God-Man) exprest in the three letters I, or Y, O, and the Vau, IOW, or YOW YOWHIS. The nominative does not occur unless in composition as IUPITER, but the genitive Jovis sometimes obtained the place of a nominative. This name the Greeks used to invoke in their distress, crying Iou, Iau, and Io, and from it the names Io, Ion, Ione, Iaon, Iao, and Ioo were formed, as probably was also that of Iauan or Iawhan (Vau-Han), son of Japhet. The virgins who preserved the fire of Vesta were admitted into the College by the High Priest, in the name of Ioo. *Sacredotem vestalem quæ sacra faciat.* This name was acknowledged for his own by the Divine Person who conversed with Moses; and soon after the Jews returned from their sojourn in Chaldæa, and had fallen into the heathenish errors of Rabbinism, they revered it with the most grovelling superstition. They accounted it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. They superstitiously call it the Tetragramaton, that is, the four letters; yet in our characters it is written Jehovah. It is spelt with the four letters Iod, Hè, Vau, and Hè, which makes Ihèouhè, if the Hè is taken for an aspirated E; but if, as I suppose, it be no more than an aspirate, it will make Ihouh, a word susceptible of articulate pronunciation, although that pronunciation would probably be corrupted by substituting a short vowel for the final aspiration, Ihoua. The anointing of *Jehu* by Elijah seems to be a symbol of the baptism of the Lord by him who came in the power of Elijah, and that name seems to be the same as Jehovah."

"Lilith was said to have been created at the same time and in the same way as Adam; and when the two met they instantly quarrelled about the headship which both claimed. Adam began the first con-

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versation by asserting that he was to be her master. Lilith replied that she had equal right to be chief. Adam insisting, Lilith uttered a certain spell called *Shem-hammephorash* — the result of which was that she obtained wings. Lilith then flew out of Eden and out of sight. Adam then cried in distress — 'Master of the world, the woman whom thou didst give me has flown away.'"

"The astrological College of Egypt gave to the Jews their strange idea of the high school maintained among the devils, already referred to in connection with Asmodeus, who was one of its leading professors. The rabbinical legend was, that two eminent angels, Asa and Asael, remonstrated with the Creator on having formed man only to give trouble. The Creator said they would have done the same as man under similar circumstances; whereupon Asa and Asael proposed that the experiment should be tried. They went to earth, and the Creator's prediction was fulfilled: they were the first 'sons of God' who fell in love with the daughters of men (Gen. VI. 2). They were then embodied. In heaven they had been angels of especial knowledge in divine arts, and they now used their spells to reascend. But their sin rendered the spells powerless for that, so they repaired to the Dark Mountains, and there established a great College of Sorcery. Among the distinguished graduates of this College were Job, Jethro, and Bileam. It was believed that these three instructed the soothsayers who attempted to rival the miracles of Moses before Pharaoh. Job and Jethro were subsequently converted, but Bileam continued his hostility to Israel, and remains a teacher in the College. Through knowledge of the supreme spell — the *Shem-hammephorash*, or real name of God — Solomon was able to chain Professor Asmodeus, and wrest from him the secret of the worm Schámir, by whose aid the Temple was built."

"Traditions of the learning of the Egyptians, and of the marvels learned by Solomon from Asa and Asael by which he compelled demons to serve him, and the impressive story of the Witch of Endor, powerfully influenced the inquisitive minds of Europe. The fierce denunciations of all studies of these arts of sorcery by the early Church would alone reveal how prevalent they were. The wonderful story of Apollonius of Tyana, as told by Philostratus, was really a kind of gospel to the more worldly-minded scholars. Some rabbins, following the outcry against Jesus, 'He casteth out devils by Beelzebub,' circulated at an early date the story that Jesus had derived his power to work miracles from the spell *Shem-hammephorash*, which he found on one of the stones of the Temple where Solomon had left it. Though Eusebius cast doubt upon them, the Christians generally do not appear to have denied the miracles of Apollonius, which precisely copy those of Jesus from the miraculous birth to the ascension, but even to have quoted them as an evidence of the possibility of miracles."

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QUESTIONS AND ANSWERS.

RIDDLES. In the "Dictionary of Phrase and Fable," by E. Cobham Brewer, 9th ed, p. 747, it says: "Plutarch states that Homer died of chagrin, because he could not solve a certain riddle." What was this riddle? Is Plutarch reliable for the assertion? What other ancient riddles or enigmas have come down to us? PHILANDER.

This question, with many others, has been on file for several months, and a first chapter is here given on riddles. Similar questions in future will be answered more at length, or perhaps in chapters or compilations, so as to have them more compact rather than scattered on many pages.

HOMER'S RIDDLE. The riddle ascribed to Homer is not properly Homer's Riddle, but should be the Iosians' Riddle. According to the "Life of Homer," attributed to Herodotus, Homer sailed from Samos for Athens with some Samians, and as they neared the coast of Ios, Homer became ill and was carried on shore some distance off from the town. While there the people came to visit Homer and the Samian sailors; also, some fishermen's children ran their boat on shore, and came and talked with the visitors, and addressed these words to them:

"Hear us, strangers; explain our riddle, if ye can. *We leave what we take, and we carry with us that which we cannot take.*"

None of them being able to solve it, they expounded it thus:

"Having had an unproductive fishery, we sat down on the sand, and being annoyed by the vermin, we left the few fish we had taken, on the shore, taking with us the vermin we could not catch."

Homer, on hearing this, is said to have made these verses:

"Children, your fathers possess neither ample heritage,
Nor numerous flocks."

Homer died in Ios of the disease he had contracted on the voyage, and not from grief at not being able to solve the riddle of the fisher-boys, as some authors relate as stated in Plutarch's "Life of Homer," which is characterized by Pope as a story that "refutes itself by carrying superstition at one end, and folly at the other."

Buckley, in a note to Section XXXVI, of Herodotus's "Life of Homer," says that the enigma is founded on the distinction made by the ancients between *having* and *possessing*, which Plato causes Socrates to define:

"To *possess*, therefore, does not appear to me to be the same as to *have*: for instance, if any one having bought a garment, and having it in his power, should not wear it, we should not say that he *has* it but that he *possesses* it." (See's Plato's *Thœatus*, § 130, Cary's translation, Vol. I, p. 438).

Similarly, Shakespeare makes Iago say: "They have it very oft, that have it not."—*Othello* IV, 1.

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Lactantius has translated the so-called Homeric enigma into Latin. Somewhat akin to it is the riddle alluded to by Plato, *Republic* v, 22, which he calls the children's riddle.

HOMER'S EPITAPH. Homer was buried at Ios, and on his tomb were inscribed elegiacs, by the inhabitants of Ios, which were translated by Grotius as follows:

"Ista tegit tellum sacrum caput illud Homeri,
Cantibus Heroum qui res cœlestibus æquat."

"The earth here covers the head of Divine Homer, whose poetry has immortalized heroes."

ADAM'S RIDDLE. There is an enigma known among the ancients as Adam's Riddle, invented, it is said to prefigure the Messiah. It is found in the works of Dr. F. V. Kenealy, *Apocalypse of Adam-Oannes*, Vol. I, p. 321, as follows:

'O patér mou eggénesan emè, kagò eggénesa tèn metera ton paidíon mou, kaì tà poidía mou eggénesan tèn metéra tou patros mou.

"My Father (God) begat me, and I begat the Mother of my children, and my children begat the Mother of my Father."

SAMPSON'S RIDDLE: This Biblical riddle is familiar to nearly all, and is found in Judges XIV, 5–19: "Out of the eater came forth meat, and out of the strong came forth sweetness."

The answer is given by the proposer: "What *is* sweeter than honey? and what *is* stronger than a lion?" The story is interesting in that part which gives to modern times the retort of Sampson who divined how the thirty men obtained the answer: "If ye had not plowed with my heifer, ye had not found out my riddle."

SPHINX'S RIDDLE. Anthon gives this riddle on page 916 of his "Classical Dictionary," Art. *Œdipus*. The Sphinx propounds this to Œdipus: "What is that which has one voice, is four-footed, two-footed, and at last three-footed?" Others give it: "What animal is that which goes on four feet in the morning, on two at noon, and on three at evening?" Another authority rhymes it as follows:

"What goes on four feet, on two feet, and three,
But the more feet it goes on the weaker it be?"

The answer of Œdipus is given: "Man—who, when an infant, creeps on all-fours; when he has attained to manhood, goes on two feet; and when old, uses a staff, a third foot." The particulars and conditions of the answers are too long for insertion here.

CLEOBULUS' RIDDLE. Cleobulus, one of the Seven Wise Men of Greece, whose motto was "The Golden Mean," or "Avoid Extremes," proposed a riddle to his friends: "There are twelve mothers, each mother has thirty children, and the children are white one side and black on the other."

This riddle has been explained to be "the twelve months of the

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year, each of which had thirty days, and each day being light on one side and dark on the other."

HERMES' RIDDLE. Mecurius Trismegistus, "the thrice illustrious" is recorded by that Rosicrucian, Paschal Beverly Randolph, to have left a riddle for succeeding generations to explain. We have never seen this answered. We do not find the riddle given in the *Divine Pymander* of Hermes, but reproduce it from the the broadside found attached to the works of Mr. Randolph. Can any of our readers furnish information of its authenticity, or answer it?

My joints are four. They compose my whole body and contain my entire soul; and all other souls were nonentities without my joints. I have fifteen limbs, and could not exist were one lopped off; and by that one I am the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me; the one as the *summum bonum*, the other as the King of curses; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as *the* thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror of me. Without my first joint very few things, even Deity, could not exist; in fact nothing could; and yet thousand of things are without me. I fill all space, yet occupy no room; albeit there is not an inch, nor a moment without I am there. Utter me, and lo! all the activity and labor-worth of worlds are straightway marshalled before the seeing soul, and out thereof teeming civilizations have sprung; and when I am gone, empires topple into vast graves; but breathe into my nostrils once again and all is changed. Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, will triumph; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that IS. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock; and under the tongue of flame; I am the spirit of the fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the worship of the Titakas. Everybody sees that one—that I—and yet that one never saw me; though I have often been felt, and never was smelled nor tasted. Hundreds will vouch to having touched me, yet I am invisibility's self; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this riddle of Hermes have known and loved, hated, blamed, and caressd me thrice, within eighty-four risings and settings of the sun; and I am an ænigma wholly insoluble, yet easily solved. My first is what people seldom care for till a crisis come and choice is next in order.

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My two first joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master-key and main-spring of every genuine civilization, in men or States. My all is what I, Melchizedek, Hermes Trismegistus, declare to be "the Elixer of Life," "the Philosopher's Stone," "the Water of Perpetual Youth;" and what all philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am, murder cannot be. Dissect my body, and lo! three of my limbs embody the strangest and most pleasant fiction of poesy, which all refined people are familiar with; yet no one ever beheld, yet which thousands have plainly, and clearly seen. Three of my limbs symbolize the necessity of all intelligence beneath the stars. Three more what wrong-doers undergo, and also what many do meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame; and which yet is the reason of sorrow, weakness, poverty, disgrace, and dismay; but without which, no fair road of life and human experience can be travelled; and yet which life is best traveled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are false or shams. Other three, marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors, children, and generally such as try to make things balance and off-set each other in the experience of lives, not less than fifty and three years in duration. When my last joint prevails, the times are unjointed; wars follow, carnage reddens earth's fair fields, love dies out, hatred reigns, discord rules and myriad of ills affect the world, and Chaos comes again. And yet, when I do prevail, war ends, discord ceases, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

SOLOMON'S RIDDLES. Flavius Josephus says, in his "Antiquities of the Jews," Bk. VII, Chap. 5, that Abdemon, a very youth in age, always conquered the difficult problems which Solomon, Kink of Jerusalem, caused him to explain. Josephus also says that Dius states:

"Solomon, who was then King of Jerusalem, sent riddles to Hiram, and desired to receive the like from him, but that he who could not solve them should pay money to him that did solve them, and that Hiram accepted the conditions, and when he was not able to solve the riddles [proposed by Solomon] he paid a great deal of money for his fine; but afterwards he did solve the proposed riddles by means of Abdemon, a man of Tyre; and that Hiram proposed other riddles, which, when Solomon could not solve, he paid back a great deal of money to Hiram."

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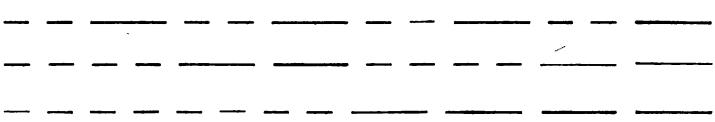
THE COVA, OR "LINEATION" OF FOHI. (Vol. II, p. 650.) A Jesuit at Pekin communicated to Leibnitz the following Chinese symbol, called by them the Cova, or "lineation," and attributed to Fohi, the founder of the Empire. It is suspended in their temples. Who can give us the interpretation of this lineation? K. T.



A correspondent "K. T." asks for the interpretation of the Chinese symbol printed in his communication on page 650 (N. AND Q., November, 1885). In the Sacred Book of the East, edited by Max Müller, Volume XVI contains a translation of the Yi-King translated by James Legge. On page 32d is found Fu-hsi's Trigrams, and in Appendix V, page 422 and ff, is found an interesting discussion. The eight trigrams attributed to Fu-hsi or Pao-hsi (B. C. 3322) are called collectively *k*hien, tuí, li, *k*an, sun, khan, kan, and khwan. ("K. T." has inverted the order of these sacred signs, and to refer to his list as printed, I give his numbers in parentheses.) Their signification is as follows: khwan (8th in Fu-hsi's list and 1st in "K. T's." list) means the earth; kan (2d in "K. T's." list) means a mountain; khan (3d) means water in a stream or in rain; sun (4th) means the wind; *k*an (5th) means the thunder; li (6th) means fire; tui (7th) means water collected in a lake; *k*hien (8th) means sky or heaven. For interesting critical remarks on these symbols see Hegel's "History of Philosophy," Vol. I, pp. 139 and 140 of the second German edition. But the volume here referred to—Legge's—gives an immense mass of commentary on the part of Chinese wise men who have taught this philosophy.

WM. T. HARRIS, Concord, Mass.

THE SHAPIRA MANUSCRIPTS. Will some one furnish a translation of the so-called "Shapira Manuscripts," said to have been obtained from an Arab of the tribe of Ajayah by Mr. Shapira.

H. LANGDON LARKIN.

These manuscripts, it is claimed, form an earlier text of the Book of Deuteronomy than any before discovered. They are said to contain about one-third of the Book of Deuteronomy. The following is one part of the manuscripts which appeared in the London *News*, and is sufficient to give the general character of all that has thus far been deciphered:

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The Shapira Manuscripts.

AND GOD SAID UNTO ME, SEND MEN TO SPY OUT JAAZER; AND WE TOOK JAAZER AND DWELT IN THE CITIES OF THE AMORITES. AND OG, THE KING OF BASHAN, WENT OUT AGAINST US TO THE BATTLE, AND WE SMOTE HIM UNTIL NONE WAS LEFT TO HIM REMAINING, AND WE TOOK FROM THEM THREE SCORE CITIES, ALL THE REGION OF ARGOB, CITIES FENCED WITH WALLS, GATES, AND BARS, BESIDES UNWALLED TOWNS A GREAT MANY. AND ALL THE CITIES OF THE PLAIN, AND ALL GILEAD, AND ALL BASHAN UNTO SALCHAR AND EDERI [WHICH WAS CALLED] * * * THE LAND OF GIANTS, FOR OG, KING OF BASHAN, REMAINED OF THE REMNANT OF THE GIANTS. AND WE TURNED AND JOURNEYED AND ABODE OVER AGAINST BETH-PEOR. AND AT THAT TIME THE DAUGHTERS OF MOAB AND THE WIVES OF THE MIDIANITES CAME OUT AGAINST YOU, AND THEY CALLED UNTO YOU TO EAT OF THEIR SACRIFICES, AND WE DID EAT OF THEIR SACRIFICES AND DRANK OF THEIR DRINK-OFFERINGS, AND YE BOWED DOWN TO THEIR GODS AND COMMITTED WHOREDOM WITH THE WIVES OF THE MIDIANITES, AND YE JOINED YOURSELVES UNTO BAAL-PEOR ON THAT DAY. AND THE ANGER OF GOD WAS KINDLED AGAINST YOU, AND HE SMOTE YOU AT THAT TIME WITH A GREAT PLAGUE. AND I SENT FROM AMONG YOU MEN TO FIGHT THE MIDIANITES, AND YE SMOTE THEM WITH THE EDGE OF THE SWORD, AND YE TOOK FROM THEM CAPTIVES VERY MANY, AND THE PLAGUE WAS STAYED. AND GOD COMMANDED ME AT THAT TIME TO TEACH YOU STATUTES AND JUDGMENTS THAT YE MIGHT DO THEM IN THE LAND WHITHER YE GO OVER TO POSSESS IT. TAKE HEED TO YOURSELVES, YE SHALL NOT ADD TO MY STATUTES NOR DIMINISH THEREFROM. TAKE HEED UNTO YOURSELVES, LEST YE FORGET, AND MAKE YOU A GRAVEN IMAGE AND SIMILITUDE, THE LIKENESS OF ANY FIGURE WHICH IS IN HEAVEN ABOVE OR ON THE EARTH BENEATH OR IN THE WATERS UNDER THE EARTH, AND HIS ANGER BE KINDLED AGAINST YOU, AND HE DESTROY YOU SPEEDILY FROM THIS GOOD LAND. KNOW, THEREFORE, THIS DAY, AND SEEK HIS STATUTES AND HIS COMMANDMENTS THAT IT MAY GO WELL WITH YOU [AND THAT] YE MAY PROLONG YOUR DAYS UPON THE EARTH THAT THY GOD GIVETH UNTO YOU. HEAR, O ISRAEL, GOD OUR GOD IS ONE GOD [AND THOU SHALT LOVE] GOD THY GOD WITH ALL THINE HEART AND WITH ALL THY SOUL EXCEEDINGLY. AND THESE WORDS WHICH I COMMAND THEE THIS DAY SHALL BE IN THY HEART, AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND THOU SHALT TALK WITH THEM WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WALKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP. AND THOU SHALT BIND [THEM] FOR A SIGN UPON THINE HAND, AND THEY SHALL BE FOR * * * BETWEEN THINE EYES, AND THOU SHALT WRITE [THEM] UPON THE POSTS OF THY HOUSE AND ON THY GATES. FOR GOD MADE A COVENANT WITH THEE IN HOREB IN THE DAY OF THE ASSEMBLY, AND I STOOD BETWEEN GOD AND YOU * * * AT THAT TIME, FOR YE WERE AFRAID BY REASON OF THE FIRE, AND [WENT] NOT [UP] * * * TO SHOW YOU THE WAY OF YOUR GOD.

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INDIAN COUNTING. (Vol. II. p. 616.) This subject is worth more than a hasty enquiry. My astonishment was great when I found that one of the Indian forms was identical with what my mother had taught me as Welsh, and which she said that she had learnt from a serving man when a child. I have sent to one of my tradesmen for the true Welsh system and though there is a resemblance, yet not identity. Welsh, up to twenty, is as follows:

Un, dan, tri, pedwar, pump, chuech, saith, wyth, naw, deg, unardeg, dauddeg, triarddeg, pedwarddeg, pymtheg, unarbymtheg, dauarbymtheg, triarbymtheg, pedwarbymtheg, ugain.

Now the Scandinavians claim, on the authority of one of their Sagas, to have discovered America in the 9th century A. D., but the Bardic annals of the Welsh assert that Scandinavia was peopled from Britain before the Christain era, by a drain of 100,000 men, who never returned. The Rev. Mr. Morgan asserts, on, apparently some national characteristics, that the Celts discovered America before any other nation. The Celtic language has very considerable affinity with the Semitic, and both people claim to have been diluvian races. I do not assert that there is an ancient similarity between Celtic, Semitic, and Indian, but it would be curious if it should turn out that there is such. The probable historical deluge is that mentioned by Plato as occurring about 11,000 years ago, when Atlantis sank into the ocean, and D. le Plongern has recently shown some confirmation of the state of the Egyptian priests, by showing that the hieroglpyhics of Yucatan are in all respects identical with those of early Egypt. It is possible that in modern times a few Welsh settlers may have taught the Indians their method of counting, but it is singular they should have adopted it in preference to the more widely known English. Is it not therefore worth while to enquire whether there is not some ancient race affinity between Indian and Welsh. May I ask what the numerals are resembling "sheep scoring," mentioned by "DJAFAR" in Vol. II, page 666?

JOHN YARKER, (Withington,) Manchester, Eng.

MISSOURIUM. (Vol. II, p. 447.) Ralph Waldo Emerson, in his "Representative Men," page 104, mentions the *Missourium.* Is the State-name "Missouri" the plural form of the word "Missourium?"

LOGOS.

"Missouri" is not the plural form of "Missourium," but is an Indian word. "Missourium" is a name which was given to a real or supposed fossil animal found in Missouri. PRIGGLES.

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ORIGIN OF SUB ROSA. (Vol. II, p. 639.) What is the origin or the historical association connected with the words *sub rosa*, as meaning a matter to be kept in confidence? HAZEL SHEPARD, New York City.

"But when we with caution a secret disclose,
We cry, 'be it spoken,' sir, 'under the rose.'
Since 'tis known that the rose was an emblem of old,
Whose leaves by their closeness taught secrets to hold;
And 'twas thence it was painted on tables so oft
As a warning, lest, when with a frankness men scoft
At their neighbor, their lord, their fat priest, or their nation,
Some among 'em next day should betray conversation."
—*British Apollo*, 1708.

The origin of the phrase, "under the rose," implies secrecy, and had its origin during the year B. C. 477, at which time Pausanias, the commander of the confederate fleet of the Spartans and Athenians, was in an intrigue with Xerxes for the subjugation of Greece to the Persian rule, and for the hand of the monarch's daughter in marriage. Their negotiations were carried on in a building attached to the temple of Minerva, called the Brazen House, the roof of which was a garden forming a bower of roses; so that the plot, which was conducted with the utmost secrecy, was literally matured *under the rose*. Pausainas, however, was betrayed by one of his emissaries, who, by a preconcerted plan with the spliori (the overseers and counselors of state, five in number), gave them a secret opportunity to hear from the lips of Pausanias himself the acknowledgment of his treason. To escape arrest, he fled to the temple of Minerva, and, as the sanctity of the place forbade intrusion for violence or harm of any kind, the people walled up the edifice with stones and left him to die of starvation. His own mother laid the first stone. It afterwards became a custom among the Athenians to wear roses in their hair whenever they wished to communicate to another a secret they wished to be kept inviolate. Hence, the saying *sub rosa* among them, and since among Christian nations. J. H. W. SCHMIDT, Ansonia, O.

BACCALAUREATE SERMONS. (Vol. II, p. 544.) Why are commencement sermons at colleges called *Baccalaureates?* ANDREW SMITH.

Commencement sermons were called baccalaureate, because they were preached when graduates received their degree of "B. A.," or Bachelor of Arts, in mediæval Latin *Baccalaureus Artium*. The last three syllables came to pass in the making up of this low-Latin equivalent for "bachelor"; but "baccalaureus" has no connection except mere coincidence with the good Latin words "bacca," and "laurea, nor with "laureate." PRIGGLES, San Francisco, Cal.

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HIGH AND LOW GERMAN, AND CHURCHMAN. (Vol. II, p. 639.) What are we to understand by the linguistic terms, "High German," and "Low German"? Also, by the denominational terms, "High Churchman," and "Low Churchman"? LAURA.

The Low German dialects are those dialects spoken by the people inhabiting the low-lying lands of North Germany, towards the Baltic and the German ocean, or North Sea. Old and modern High German was spoken originally by people inhabiting the high lands of Southern Germany.

High Church and Low Church are two ecclesiastical parties or sects, which became distinct after the Revolution of 1680. The High Church was supposed to favor the Papists, or at least to support the high claims to prerogatives which were maintained by the Stuarts. The Low Chuch entertained more moderate notions, manifested great enmity to Popery, and were inclined to circumscribe the royal prerogatives. This distinction is now less marked than formerly, but not wholly obliterated. J. H. W. SCHMIDT.

"IMITATION OF CHRIST," OR SHAKESPEARE. (Vol. II, p. 639.) Which works have passed through the more editions of the two following authors: "The Imitation of Christ" by Thomas à Kempis, or the works of Shakespeare? I have heard it stated the former, which seems incredible. WANT TO KNOW.

Dean Milman, in his "Latin Christianity," says of the "Imitation of Christ:"

"In its pages is gathered and concentrated all that is elevating, passionate, profoundly pious in all the elder mystics. No book, after the Holy Scriptures, has been so often reprinted; none translated into so many languages, ancient and modern, extending even to Greek and Hebrew, or so often retranslated." J. H. W. SCHMIDT.

NEW YORK CITY? OR NEW YORK CITY? (Vol. I, p. 220) Which is correct, New York city, or New York City? ARTEMAS MARTIN.

The best usage avoids capitals; so that the word "city" should begin with a lower case c. PRIGGLES.

LETTERS OF "JOB SASS." (Vol. I, p. 151.) Have the letters of "Job Sass" (George A. Foxcroft), published in the Boston *Herald* thirty years ago, ever been collected and printed in book form? FRANK, Concord, N. H.

Foxcroft's "Letters of Job Sass" were never published in book form. They did very well for newspaper writing, but were rather thin for a book. PRIGGLES.

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THE KORAN. (Vol. II, p. 520.) Are there any lines for the memorization of the books or contents of the Korân similar to those of the Bible, published in Vol. II, p. 487 ? F. K. G.

The following is a metrical account of the verses, etc., of the Korân, taken from a very beautiful copy, once the property of the unfortunate Tippoo Sultan, but preserved in the public library at Cambridge, Eng. It was copied by Godfrey Higgins from a manuscript belonging to Prof. Lee, deposited with the Secretary of the Royal Society of Literature. (See Higgins' *Anacalypsis*, Vol. II, p. 195.)

"The verses of the Koran, which are good and heart-delighting,
Are six thousand, six hundred, and sixty-six.
One thousand of it command, one thousand of it prohibit;
One thousand of it promise, one thousand of it threaten;
One thousand of it read in choice stories;
And know, one thousand of it to consist in instructive parables;
Five hundred of it in discussions on lawful and unlawful;
One hundred of it are prayers for morning and evening.
Know sixty-six abrogating and abrogated.
Of such an one, I have now told you the whole."

In the 6666, and 6600, exclusive of the abrogated part, Mr. Higgins thinks may be seen the remains of the cyclic system.

The preliminary discourse to George Sale's translation (p. 45) says there are seven principal editions, or ancient copies of that work: first two published at Medina, third at Mecca, fourth at Cufa, fifth at Basra, sixth in Syria, and the seventh the common or vulgate. The first makes the whole number of verses, 6,000; the second and fifth, 6,214; the third, 6,219; the fourth 6,236; the sixth, 6,226; the seventh, 6,225. Mr. Sale's edition contains 6,226. Mr. Sale says they all are said to contain the same number of words, namely, 77,639; and the same number of letters, namely, 323,015. Another authority says 114 chapters, 99,464 words, and 330,113 letters.

The Alexandrian Library which history inform us contained 700,000 manuscript volumes, is said to have been destroyed by Omar upon the following logic:

"Either these books are in conformity with the Korân, or they are not. If they are they are useless, and if not they are evil; in either event, therefore, let them be destroyed."

AN ARABIC PROVERB. The following is an Arabic proverb which was taken down from an Oriental: Men are four—

He who knows not, and knows not he knows not, is a fool. Shun him.
He who knows not, and knows he knows not, is simple. *Teach him.*
He who knows, and knows not he knows, is asleep. WAKE HIM.
He who knows, and knows he knows, is wise. FOLLOW HIM.

GOD'S WOUNDS. (Vol. II, p. 460.) What is meant by "God's Wounds?" (See *Zounds*, in "Webster's Dictionary.") J. J. J.

"God's wounds" were the five wounds received by Christ on the cross. PRIGGLES, San Francisco, Cal.

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The Value of Pi (π).

We re-publish the following article on computations, by request of several subscribers; also others who failed to secure a copy of the October number, 1884, containing it. The value of π, in the last ten periods as previously printed, as stated, were taken from the work of William Shanks. Mr. Shanks afterwards re-computed his value, and communicated his later result to the Royal Society of London, which was published in their Proceedings, Vol. XXI, 1873. This result changes the last 68 decimals of his former computation, and extends it to 44 more decimal places; or to 751 decimals in all. The following value is Mr. Shanks's last value. These facts were communicated by PROF. H. A. WOOD, School of Applied Science, Cleveland, Ohio.

A second chapter on computations, including 63 pairs of "Amicable Numbers," furnished by Prof. Wood, will appear in a future issue of NOTES AND QUERIES.

THE VALUE OF PI (π). (Vol. II, p. 651.) To how many places of decimals has the value of π, the ratio of the circumference of a circle to the diameter, been computed? Please give the decimals.

H. A. W., New York City.

Peter Barlow, in his "New Mathematical and Philosophical Dictionary" says, under CIRCLE, that Vieta by means of the inscribed and circumscribed polygons of 393,216 sides carried the ratio to 10 decimal places; Van Cœulen, by the same process, carried it to 36 places Abraham Sharp extended it to 72 places; Machin went to 100 places; De Lagny extended it to 128 places. Dr. William Rutherford of the Royal Military Academy, Woolwich, in a "Paper on Determining the Value of π," sent to the Royal Society of London, calculated its value to 441 decimal places. William Shanks of London coöperated with Rutherford in verifying the 441 decimals, and extended the same to 607 places. These results are published in a royal octavo volume by William Shanks entitled "Contributions to Mathematics, comprising chiefly the Rectification of the Circle to 607 places of decimals," 1853. The value of the Base of Napier's Logarithms, the Modulus of the Common System, the 721st power of 2, and several other numbers are also given in the same work. We print some of them here as they are of frequent use and reference.

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VALUE OF π TO 721 DECIMAL PLACES.

π=3.1415926 5358979 3238462 6433832 7950288 4197169 3993751
0582097 4944592 3078164 0628620 8998628 0348253 4211706
7982148 0865132 *8*230664 7093844 6095505 8223172 5359408
1284811 1745028 4102701 9385211 0555964 4622948 9549303
8196442 8810975 6659334 4612847 5648233 7867831 6527120
1909145 6485669 2346034 8610454 3266482 1339360 7260249
1412737 2458700 6606315 5881748 8152092 0962829 2540917
1536436 7892590 3600113 3053054 8820466 5213841 4695194
1511609 4330572 7036575 9591953 0921861 1738193 2611793
1051185 4807446 2379834 7495673 5188575 2724891 2279381
8301194 9129833 6733624 4193664 3086021 3950160 9244807
2366886 1995110 0892023 8377021 3141694 1190298 8582544
6816397 9990465 9700081 7002963 1237738 1342084 1307914
5118398 0570985 ± (721 decimals totalize 2866.)

It may be stated here that there is a variation in the 113th decimal by several mathematicians. J. E. Montucla, Oliver Byrne, William Rutherford, and William Shanks make it an "8," designated above by an Italic *8*, in the third column, third line, first figure. Peter Barlow, Thomas F. De Lagny, Olinthus Gregory, Edmund Halley, Charles Hutton, and several other authors make the 113th decimal a "7." The works of Benjamin Greenleaf, Uriah Parke, and several others vary in several other decimals.

SPECULATIONS.

Here are 721 decimals; there is one interesting feature that attracted the attention of Prof. Augustus DeMorgan. It might be expected that in so many figures, the nine digits and the cipher would occur each about the same number of times, that is, each about 61 times. But the figures stand as follows:

1 occurs	. .	78	times	which	multiplied	gives	78
2 "	. .	65	"	"	"	"	130
3 "	. .	69	"	"	"	"	207
4 "	. .	67	"	"	"	"	268
5 "	. .	58	"	"	"	"	290
6 "	. .	61	"	"	"	"	366
7 "	. .	47	"	"	"	"	329
8 "	. .	71	"	"	"	"	568
9 "	. .	70	"	"	"	"	630
0 "	. .	65					

Total number of figures, 651 Sum of the decimals, 2866

"One digit," Prof. DeMorgan says, "is treated with an unfairness

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that is incredible as an accident; and that number is the mystic number *seven!*"

Now, if all the digits were equally likely to appear, and 651 drawings were to be made, it is 48 to 1 against the number of 7's being as distant from the probable average (say 65) as 47 on one side or 83 on the other. There is probably some reason why the digit 7 is thus deprived of its representation in the number. Yet, in twice the number of decimal places 7 might receive a proper representation. Here is a field of speculation in which two branches of inquiries might unite.

The value of π to 36 places of decimals which was carried out by Ludolph Van Cœulen agrees with the first 36 decimals of the above, although it is erroneously printed in several works, and also on page 386 of this magazine, our attention being called to the error by a subscriber (Mrs. E. D. Slenker, Snowville, Va.). On Van Cœulen's tombstone undoubtedly it is as follows, and correct to 36 decimals:

3,14159265358979323846264338327950288+

NAPERIAN BASE TO 205 DECIMAL PLACES.

ϵ=2.718281 828459 045235 360287 471352 662497 757247 093699
959574 966967 627724 076630 353547 594571 382178 525166
427427 466391 932003 059921 817413 596629 043572 900334
295260 595630 738132 328627 943490 763233 829880 748207
076730 493949 2+ (205 decimals totalize 958.)

MODULUS OF COMMON SYSTEM TO 205 DECIMAL PLACES.

M=.434294 481903 251827 651128 918916 605082 294397 005803
666566 114454 084295 210320 561389 388912 264709 669534
911420 043393 805647 056134 312230 230604 429277 441521
725473 726681 842901 672329 470756 458650 612932 297550
246842 915649 9± (205 decimals totalize 865.)

2 RAISED TO THE 721ST POWER.

11 031304 526203 974597 457456 414861 827591 216226 218170
224705 794538 792432 397774 848431 640257 320003 887617
175667 569787 102671 861633 294128 382337 464639 166223
001902 133228 245297 232354 359845 986844 033174 623155
170927 185464 197384 241152. (218 figures totalize 929.)

SQUARE ROOT OF 2 CARRIED TO 486 DECIMAL PLACES.

$\sqrt{2}$=1.414213 562373 095048 801688 724209 698078 569671 875376
948073 176679 737990 732478 462107 038850 387534 327641
572735 013846 230912 297024 924836 055850 737212 644121
497099 935831 413222 665927 505592 755799 950501 152782
060571 470109 559971 605970 274534 596862 014728 517418
640889 198609 552329 230484 308714 321450 839762 603627

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995251 407989 687253 396546 3331667 408283 959041 684760
297667 684273 862638 670905 164606 038203 518674 278823
457716 756598 936147 683830 428020 835398 973351 758630
743182 214425 593909 415560 306506 208077 018188 034610
622246 + (486 decimals totalize 2111.)

(This number was computed and verified by Mr. J. M. Boorman of New York, and is found in *The Mathematical Magazine* (published by Artemas Martin, M. A., Erie, Pa.,) No. 10, page 164. Mr. Boorman computed the square root of 2 to 34 more decimal places, or 520 in all, which is only 87 less than the extent to which the received value of π was computed by Mr. Shanks.)

In a work entitled "The Square Root of Two, or the Common Measure of the Side and Diagonal of the Square; also, the Square Root of Two, by Division alone, to 144 Decimal Places," by William A. Myers, 1874, the square root of 2 coincides with the above to the 96th decimal place inclusive; from the 97th to the 144th inclusive, he gives the following figures, which are probably wrong:

563643 977195 724018 929160 771077 122365 330384 600627

INTEGER 1 WITH FIRST 333 DECIMALS OF THE $\sqrt{2}$, SQUARED.

The integer 1 with the first 333 decimals of the $\sqrt{2}$, *squared* produces the following, which contains 667 figures, and Mr. Boorman says, is "undoubtedly the largest square number ever computed:"

1.999999 (and 324 more 9's inserted here, in 54 periods, six in each,)
997849 553453 840534 947811 584454 819326 925014 318295
914544 801818 976523 919014 733545 342539 155429 965387
461306 426495 155193 487390 836452 559388 759965 846607
768752 313845 826516 448345 426858 870864 082136 258680
639474 906311 646204 546628 773418 189094 922517 782767
761054 697553 522368 472093 420695 554590 621177 140096
690265 912807 512270 189629 675625 207498 095649 555856
(667 figures totalize 4575).

Mr. Boorman also computed the square root of 3 to 246 decimal places, and verified the first 98 decimals. The figures are as follows:

SQUARE ROOT OF 3 TO 246 DECIMAL PLACES.

$\sqrt{3}$ = 1.732050 807568 877293 527446 341505 872366 942805 253810
380628 055806 979451 933016 908800 037081 146186 757248
575675 626141 415406 703029 969945 094998 952478 993520
846889 105764 348475 097760 422180 593969 224053 405731
716104 909309 807129 140548 504914 094494 944077 202209
398943 ± (247 figures totalize 1118).

ASHER B. EVANS'S VALUE OF x AND y FOR $x^2-940751y^2=1$.

In 1860, Prof. Asher B. Evans, of Lockport, N. Y., solved the equa-

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tion : $x^2-940751y^2=1$, and published the value of x and y as follows, and asked, "has any larger numbers than these ever been found in solving independent equations of the second degree"?

$x=$ *1052 442265 723679 403769 386042 332565 332655 403940 191478 220799.* (58 figures totalize 244).

$y=$ *1 085077 945859 876434 650947 825813 724885 761762 667300 102720.* (55 figures totalize 255).

ARTEMAS MARTIN'S LEAST VALUE OF x AND y FOR $x^2-9817y^2=1$.

In 1876, Artemas Martin, M. A., of Erie, Penn., solved the equation : $x^2-9817y^2=1$, and published the value of x and y as follows, the least numbers that satisfy the equations :

$x=$ *1 087319 469877 070045 654171 500019 972689 878078 955845 851165 794522 041819 432604 428846 808167 197337 118849.* (97 figures totalize 460).

$y=$ *10974 071089 678774 410161 078963 233070 156422 894010 351506 814076 536718 633072 745503 799243 013892 140880.* (95 figures totalize 387).

DR. JOHN WALLIS'S EQUATION : $x^3-2x=5$.

The well-known equation, "$x^3-2x=5$," proposed by Wallis, has been one of interest to mathematicians. Fourier in 1831 carried the decimals by his method to 33 places; others by different methods have carried it still further. Wm. H. Johnston of Dundalk, England, in 1848, on Christmas, carried it to 101 decimal places. In 1851, J. Powers Hicks carried the result to 152 decimal places as follows :

$x=$*2.094551 481542 326591 482386 540579 302963 857306 105628 239180 304128 529045 312189 983483 667146 267281 777157 757860 839521 189062 963459 845140 398420 812823 700843 722349 91.* (153 figures totalize 680).

After Christmas in 1851, Prof. DeMorgan, took Mr. Johnston's solution, and retained it, and gave him this equation to solve by the same method that he solved the "Wallis equation," and asked him to bring him the result : $y^3-90y^2+2500y-16000=0$. Mr. Johnston in due time returned with the following value of y correct to the last decimal,—the same number of places as his value of x in the former equation—101 places :

$y=$*9.054485 184576 734085 176134 594206 970361 426938 943717 608196 958714 709546 878100 165163 328537 327182 228422 42139.* (102 figures totalize 461).

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Mr. Johnston was next shown the two results, the value of x and y' side by side, and at first could see no relation. But he was informed that the relation between the roots of these equations is $y=30-10x$. Accordingly, each place of y is the difference from 9 of the following place of x; or, one-tenth of y is the difference of the decimals of x subtracted from 9's. Had Mr. Johnston known this he could have produced his result at once from Mr. Hicks's value of x, and carried his own value of y to 50 decimals further, or 152 places. The additional 50 decimals are as follows:

160478 810937 036540 154859 601579 187176 299156 277650 08.

(50 figures totalize 229. 461+229=680).

THE REPETEND OF 1÷337.

The last example suggests one more decimal, which, though easily calculated, illustrates a peculiar property of certain numbers, whose reciprocals are repeating, after one less number of decimals than the number. Let us take 337. Then 1÷337 and carried to 336 decimals will produce the following repetend:

1÷337=002967 359050 445103 857 66 765578 635014 836795
252225 519287 833827 893175 074183 976261 127596
439169 139465 875370 919881 305637 982195 845697
329376 854599 406528 189910 979228 486646 884272
997032 640949 554896 142433 234421 364985 163204
747774 480712 166172 106824 925816 023738 872403
560830 860534 124629 080118 694362 017804 154302
670623 145400 593471 810089 020771 513353 115727.

(336 decimals totalize 1512).

The first 168 decimals subtracted from 9's leave the last 168 decimals, which is a property of these peculiar numbers. When the first half of the repeating decimal is obtained, the last half can be immediately set down by subtracting the first half from 9's, leaving, in this example, the above italic figures. Therefore, each vertical single-figured column is a constant number of 9's,— that is 4 9's, and hence each sum up 36; and 42 columns (6 columns in 7 periods) multiplied by 36 gives a product of 1512, verifying the actual addition, horizontally.

The above numbers are each summed for the purpose of detecting any typographical errors. This is done in Knight's "Cyclopædia of Arts and Sciences," in the columns, horizontally, in the value of π there given from Mr. Shanks's "Contributions," and agrees with that of π as given on page 631.

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COINCIDENTAL LOGARITHMS.

The following numbers are peculiar, inasmuch as the logarithms *of the numbers* on the left side *are the numbers* on the right side, and the figures are the same in each respectively, the decimal point only being changed to separate the *index* or *characteristic:*

1.3712885742385 42 = 0.13712885742385 42
10.0000000000000 = 1.0000000000000000
237.5812087593221 = 2.3758120875932 21
3550.2601815865 91 = 3.5502601815865 91
46692.4683287775 8 = 4.6692468328777 58
576045.6934135527 = 5.7604569341355 27
6834720.776754357 = 6.8347207767543 57
78974890.31398144 = 7.8974890313981 44
895191599.8267839 = 8.9519159982678 39
9999999999.999999 = 9.9999999999999 99

HOOIAIOAI. (Vol. I, p. 122, 160.) What is the pronunciation (and meaning) of the word "Hooiaioai (8 vowels), mentioned in Max Müller, "Lectures on Language," second series? ORTHO.

In J. P. Lesley's lectures, entitled "Man's Origin and Destiny, Sketched from the Platform of the Sciences," page 170, it says:

"Müller recites from the Honolulu newspaper, *The Polynesian* of 1862, an etymology of the Hawaian word *Hooiaioai* (*to testify*), viz.: from five roots hoo-o-ia-io-ai, meaning causation, interjection, pronoun definite, rapid and thorough movement resulting in realization and completion—or in English words, *make that completely out to be a fact*, Hooiaioai; *testify to its truth.*"

AUTHOR OF TELEGONIA. (Vol. I, p. 124.) About 2,450 years ago, a poem was written called "Telegonia," intended as a continuation of the "Odyssey" of Homer. I have long tried to find the name of the author. Can you help me? SUBSCRIBER.

The author of the "Telegonia" was one Eugamon (by others called Eugrammon), of Cyrene. See his name in Thomas's "Biographical Dictionary." Also, in Eustathius (edition of Rome, 1542-50), p. 1800. Syncellus says that Eugamon lived in the time of Æsop.

PRIGGLES, San Francisco, Cal.

WHO WAS BONARABA? (Vol. I, 281.) H. K. A.

I suspect "Bonaroba" is meant. If so, it is not a proper name, but a slang term current two centuries or more ago, meaning a courtesan. PRIGGLES.

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Discoveries, Inventions, Improvements.

Astronomical observations first made in Babylon,	B. C. 2234
Lyre invented,	2004
Sculpture,	1900
Letters invented by Memnon, the Egyptian,	1821
Chariots of war,	1600
Alphabetic letters introduced into Europe,	1500
Iron discovered in Greece by the burning of Mount Ida,	1406
Seamen's compass ivented in China,	1120
Gold and silver money first coined by Phidon,	894
Parchment invented by Attalus,	887
Weights and Measures instituted,	869
First eclipse observed,	721
Ionic order used in building,	650
Maps and globes invented by Anaximander,	600
Sun dials invented,	558
Signs of the Zodiac invented by Anaximander,	547
Corinthian order of architecture,	540
First public library at Athens,	526
Silk brought from Persia to Greece,	325
Art of painting brought from Etruria to Rome,	291
Solar quadrants introduced,	290
Mirrors in silver invented by Praxiteles,	288
Silver money first coined at Rome,	269
Hour glass invented in Alexandria,	240
Burning mirrors invented by Archimedes,	212
First fabricating of glass,	200
Fisst library foundcd at Rome,	167
Brass invented,	146
Paper invented in China,	105
Rhetoric first taught at Rome,	87
Blister plasters invented,	60
Apple trees brought from Syria and Africa into Italy,	9
Vulgate edition of the Bible discovered,	218
Porcelain invented in China,	274
Water-mills invented by Belisarius,	555
Sugar first Mention by Paul Eginetta, a physician,	625
Writing pens first madd from quills,	635
Stone buildings introduced into England, by Benet, a monk,	670
Couriers or posts invented by Charlemagne,	808
Arabic figures invented,	813
Lanterns invented by king Alfred,	890
High towers first erected to churches,	1000
Musical notes invented by Guy and Aretin,	1021
Heraldry originated,	1100

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Distillation first practiced,	1150
Glass windows first used in England,	1180
Chimneys built in England,	1236
Lead pipes for conveying water invented,	1252
Magic lanterns invented by Roger Bacon,	1290
Tallow candles first used,	1290
Fulminating powder invented by Roger Bacon,	1290
Spsctacles invented by Spina,	1299
Windmills invented,	1299
Alum discovered in Syria,	1300
Paper made of linen,	1302
Gunpowder invented,	1330
Canon invented,	1330
Woollen cloths first made in England,	1331
Painting in oil colors,	1410
Muskets first used in England,	1421
Pumps invented,	1425
Printing invented,	1441
Wood cuts invented,	1460
Engraving on copper,	1460
Almanacs first published in Buda,	1460
Printing introduced into England by Caxton,	1470
Watches invented at Nuremberg,	1477
Tobacco discovered in St. Domingo,	1496
Shillings first coined in England,	1504
Punctuation in literature introduced,	1520
Spinning-wheels invented at Brunswick,	1530
Pins invented,	1543
Needles first made in England by an Indian,	1543
Sextants invented by Tycho Brahe,	1550
Coaches first used in England,	1580
Telescopes invented by Jansen,	1590
Thermometers invented by Drehel,	1620
Barometers invented by Torricelli,	1626
Coffee brought to England,	1641
Air pumps invented,	1650
Air guns invented by Buter,	1656
Pendulums for clocks invented,	16
Engines to extinguish fiiee,	16c6
Galvanism discovered,	17 7
Bayonets invented at Bayonne, France,	1670
Telegraphs invented,	1687
Stereotype printing invented,	1785
Vaccination discovered,	1798
Life boats invented,	1801

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. FEBRUARY and MARCH, 1886. NOS. 2 and 3.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Learn to know all, but keep thyself unknown."—IRÆNEUS.

VOL. III. FEBRUARY and MARCH, 1886. Nos. 2 and 3.

BIZARRE.

—o——o—

"ACKNOWLEDGE THE CORN." Some years ago a raw customer from the upper country determined to try his fortune at New Orleans. Accordingly he provided himself with two flat boats — one laden with corn and the other with potatoes—and down the river he went. The night after his arrival he went up town to a gambling-house. Of course he commenced betting, and his luck proving unfortunate, he lost. When his money was gone he bet his "truck;" and the corn and potatoes followed the money. At last when completely cleaned out, he returned to his boats at the wharf, when the evidences of a new misfortune presented themselves. Through some accident or other, the flat-boat containing the corn was sunk, and a total loss. Consoling himself as well as he could, he went to sleep, dreaming of gambling, potatoes, and corn. It was scarcely sunrise, however, when he was disturbed by the "child of chance," who had arrived to take possession of the two boats of his winnings. Slowly awakening from his sleep, our hero, rubbing his eyes, and looking the man in the face, replied: "Stranger, *I acknowledge the corn*—take 'em; but the potatoes you *can't* have, by thunder!"— *Pittsburgh (Pa.) Commercial Advertiser.*

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"BOGUS." This word is a corruption of the name of one *Borghese*, a very corrupt individual, who, twenty years ago or more, did a tremendous business in the way of supplying the great West, and portions of the Southwest, with counterfeit bills and bills on fictitious banks. The Western people fell into the habit of shortening the name of Borghese to that of *Bogus;* and his bills, as well as all others of like character, were universally styled by them "*bogus* currency." By an easy and not very unnatural transition, the word is now applied to other fraudulent papers, such as sham mortgages, bills of sale, conveyances, etc.—*Boston* (*Mass.*) *Courier*, June 12, 1857.

"BUNCOMBE." Several years ago, in Congress, the member from this district (in North Carolina) arose to address the House, without any extraordinary powers, in manner or matter, to interest the audience. Many members left the Hall. Very naively he told those who remained that they might go too; he should speak for some time, but he was only "talking for *Buncombe*." — *Wheeler's History of North Carolina.*

PROX, OR PROXY. The use of these words is confined to the States of Connecticut and Rhode Island. *Prox*, in Rhode Island means the ticket or list of candidates at elections presented to the people for their votes. By a law of the colony of Providence Plantations passed in the year 1647, the General Assembly was appointed to be holden annually, "if wind and weather hinder not, at which the general officers of the colony were to be chosen." This clause made it convenient for many to remain at home, particularly as they had the right to send their votes for the officers by some other persons; hence the origin of these terms *prox* and *proxy votes*, as applied to the general mode of voting for State officers in Rhode Island.—*Staple's Annals of Providence*, p. 64.

INDIAN SUMMER. The short season of pleasant weather usually occurring about the middle of November, is called the "Indian Summer," from the custom of the Indians to avail themselves of this delightful time for harvesting their corn; and the tradition is that they were accustomed to say "we always have a second summer of 9 days just before the winter sets in." It is a bland and genial time, in which the birds, insects, and plants feel a new creation, and sport a short-lived summer ere they shrink finally from the rigor of the winter's blast. The sky in the meantime is generally filled with a haze of orange and gold intercepting the direct rays of the sun, yet possessing enough of light and heat, to prevent sensations of gloom and chill, while the nights grow sharp and frosty, and the necessary fires give cheerful forecast of the social winter evenings near at hand. This season is synonymous with the "Summer of St. Martin" of Europe, which derives its name from the festival of St. Martin, held on November 11th.—*Bartlett's Dictionary of Americanisms*, p. 215.

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The Lord's Prayer at Different Periods.

The following is the most complete and comprehensive collection of the various versions of the "Lord's Prayer," as given in the Gospel according to Matthew, which has been published. It in itself illustrates, in a most interesting manner, the changes the English language has undergone during its history, as well as the progressive state of the English translation of the Bible at the several dates indicated. These several versions are in the Gothic, Anglo-Saxon, Danish-Saxon, Scotch and English:

GOTHIC, A. D. 360. Swa nu bidjaith jus: (So now bid [pray] ye:) Atta unsar thu in himinam, (Father our thou in heaven,) Weihai namo thein. (Be sanctifled name thine.) Kwimai thiudinassus theins, (Come kingdom thine,) Wairthai wilja theins, swe in himinam jah ana airthai. (Be done will thine, so in heaven and on earth.) Hlaf unsarana thana sintainan gif himma daga. (Loaf our the daily give us this day.) Jah aflet uns thatei skulans sijaimra swa-swe jah weis afletan thain skulan unsaaim. (And off-let us in that debtors [we] are so as also we off-let the debtors our.) Jah ni briggais uns in fraistubnjai. (And not bring us in temptation,) Ak lausai uns of thamma ubilin. (And loose us of the evil.) Unte theina ist thindau gardi, jah mahts, jah wulthus in alwins. Amen. (Because thine is kingdom and might and glory in æons. Amen.)

ANGLO-SAXON (about 700). Uren Fader thic arth in heofnas, sic gehalgud thin noma. To-cymeth thin ric, sic thin willa sue is in heofnas and in eortho. Uren hlaf ofer-wirtlic sel us do-dæg, and forgef us scylda urna, sue we forgefen scyldgun urum. And no inlead usith in costunung. Ah gefrig urich from ifle. Amen.

DANISH-SAXON (about 875). Eornistlice gebiddath cow thus: Fæder ure thu the eart on heofnum, si thin noma gehalgod. To be come thin rice. Geweorthe thin willa on eothan, swa swa on heofenum. Ume dæghwamlican hlaf syle us to-dæg. And forgyf us ure gyltus, swa swa we forgifath urum gyltendum. And ne gelæde thee us on costunge, ac alys us of yfle: Sothlia.

DANISH-SAXON (about 880). Translated by Ældred.) Fader uren, thu arth in heofnum, si gehalgud nama thin, to-cymeth ric thin, sie willo thin suæ is in hoefne and in eortha. Hlaf usenne of wistlic sel, us to-dæg, and forgef us scylda urna suæ ue fergefen scyldgum usum. And ne inlæd usih in costunge. Uh gefrig usich from yble. *Amen.*

DANISH-SAXON (about 900). Thu ure Fader the eart on heofenum si thin gehalgod. Cume thin rice, si thin willa on eartha swa swa on heofenum. Syle us to-dæg urne dagwaulican hlaf, and forgif us ure lyltas swa swa we forgifath tham the with us agyltath, and ne læd thu is on costnung, ac alys fram yfele. *Amen.*

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OLD ENGLISH (about 1156). Metrical version by Pope Adrian).

Ure Fadyr in heavenrich
Thy name be halyed everlich.
Thou bring us thy michel bliss :
Als hit in heaven y-do,
Evar in yearth beene it also.
That holy bread that lasteth ay
Thou sent it us this ilke day.
Forgive ous all that we have don,
As we forgiveth uch other mon.
Ne let ous fall into no founding
Ac shield ous fro the fowle thing.
Amen.

OLD ENGLISH (about 1160). Ure Fæder thu the on heofene eart, syo thin name gehaleged. To-come thin rice, geworde thin wille on heofene and on earthe. Syle us to-dag urne daighwamliche hlaf. And forgyf us ure geltes swa we forgyfath ælcen, thare the with us agyeteth, and ne læd thou us on costunuge, ac alys us fram yfele. *Amen.*

ENGLISH. (Manuscript of the 13th century.) Fader oure that art in heve, I-halgoed bee thi name, I cume thy kinereiche, y-wor the thi wille also is in hevene so be on erthe. Oure iche-dayes bred gif us to-day, and forgif us oure gultes also we forgifet oure gultare, and ne led ows nowth into fondingge, auth ales ows of harme. *Amen.*

ENGLISH, 1360. (Wycliffe's New Testament.) Our Fadir that art in hevenes, halwid be thi name, thy kyngdom cumme-to, be thi wille don as in heven and in erthe ; gif to vs this day ouer breed oure other substannce, and forgeue to vs ouer dettis as we forgeue to our dettours. And leede vs nat in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH, 1388. (Purvey's Recension.) Our Fadir that art in heuenes, halewid be thi name, thi kingdom come-to, be thi will done in erthe as in heuene ; gyve to us this dai oure breed over other substannce, and forgyue to vs oure dettis as we forgyuen to oure detouris, and lede vs not in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH (about 1430). Oure Fadir that art in hevenes, halewid be thi name. Thy kingdom come to thee. Be thi will don in earthe as in hevene. Give to us this day oure breed over othre substance. And forgive to us oure dettis as we forgiven oure dettours. And lede us not into temptation. But deliver us from ivel. *Amen.*

ENGLISH, 1525. (Tyndale's New Testament.) O ovre father which art in heven. Halowed be thy name. Let Thy kingdom come. Thy will be fulfilled, as well in erth as hit ys in heven. Geve vs this daye our dayly breade. And forgeve vs oure trespases even as we forgeve them which trespas vs. Lede us not into temptation, but delyvre vs from yvell. *Amen.*

ENGLISH, 1555. (John Bradford, martyr.) Our Father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be done in earth as it is in heaven ; give us this day our daily bread, and forgive us our debts, as we forgive them that are debtors unto us. And lead us not into temptation, but deliver us from evil :

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for thine is the kingdom, thine is the power, thine is the glory forever *Amen.*

ENGLISH, 1560. (Geneva version.) After this manner therefore pray yee: Our Father which art in heauen, halowed be thy name; thy kingdome come, thy will bee done even in earth as it is in heauen. Give vs this day our daily bread, and forgive vs our dettes as we also fergive our detters, and leade vs not into tentation but deliuer vs from evill; for thine is the kingdome and the power and the glory forever. *Amen.*

SOUTH SCOTTISH. Our Fader whilk ar in heven, halovit be thy name, thy kingdom cum, thy uil be doin in erth as it is in heven. Giff uss yirs day our daily bred, and forgif us our sinnis as we forgif them that sin agains us, and led us not into tentation, but delyver us from evil. *Amen.*

SCOTTISH. Our Father guhilk art in heawine, sanctifeit be thy name. Thy kingdom cum, thy will be done in earth as it is in heawin. Giw us this day our daylik breid, and forgiwe us our debts as ve forgiwe our debtours. And lead us noeht in tentatine, but delywer us frome ewill. *Amen.*

ENGLISH, 1760. (Anthony Purver, Quaker.) Thus therefore do pray: Our Father who art in heaven, sacredly reverenced be thy you name. Let thy kingdom come; may thy will be done even on the earth according as in heaven. Give us our daily bread to-day, and forgive us our trespasses as we also forgive those that trespass against us. And do not bring us into trial, but deliver us from wickedness; since the kingdom, power, and glory is thine forever. So let it be.

ROMAN CATHOLIC, 1609. (Douay Version.) Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our snpersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

AUTHORIZED ENGLISH VERSION, 1611. (King James.) Our Fathe which art in heaven, Hallowed be thy name. Thy kingdom come Thy will be done in earth, *as it is* in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever. Amen.

THE NEW VERSION. Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one.*

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The New Scriptures,

ACCORDING TO DARWIN, HUXLEY, SPENCER, AND TYNDALL.

Genesis, Chapter II. 1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said; "Let atoms attract; and their contact begat light, heat, and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ and developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply upon the face of the earth.

8. And earthy atoms in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the raidiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evoluted the bipedal mammalia.

12. And every man of the earth while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

14. And out of the simiadæ the lemur prevailed among his fellows and produced the platyrhine monkey.

15. And the platyrhine monkey begat the catarrhine monkey, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longiminous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

16. And the what-is-it went in to the land of Nod and took him a wife of the longimanous gibbons.

17. And in process of the cosmic period there were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the auiocht-

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thon, the terrigen—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, and lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritence and natural selection did he progress from the stable and homogeneous to the complex and heterogenous — for the weakest died and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten aud the slow men starved to death.

23. And as types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence, for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

Some Curious Anachronisms. The immortal Shakespeare sometimes got his dates confused; for instance: In his Coriolanus, he says of C. Marcius, "Thou wast a soldier even to Cato's will," when in fact Marcius Cariolanus was banished from Rome and died over two hundred years before Cato was born.

Again: His reference in the same play of Marcius sitting in state like Alaxander: The latter was not born for a hundred and fifty years after the death of Cariolanus.

He also says in Julius Cæsar: "The clock strikes three," when in truth and in fact there were no striking clocks until more than eight hundred years after the death of Cæsar.

And still another inaccuracy in this immortal writer's statement in his play of Macbeth, where he speaks of cannon; cannon were not invented until 1346, and Macbeth was killed in 1054.

H. B. J., Toledo, O.

Curious Will. Among curious bequests to wives, that of John Lambeth, who died in 1791, is conspicuous for its bitterness. After declaring that "the strength of Sampson, the genius of Homer, the prudence of Augustus, the patience of Job, the philosophy of Socrates, the subtlety of Hannibal, the vigilence of Hermognes, would not suffice to subdue the perversity of her character," he bequeathed to his wife Elizabeth the sum of one shilling! Caxton.

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Counting-Out Rhymes in Many Languages.

The plan of using short doggerels to determine the leader or starter of certain round games seems to obtain among the children of all civilized and semi-civilized races. In previous communications we gave twenty examples of the counting-out rhymes used by children in America and Great Britain; the following selected from our large collection shows the wide distribution of these singular verses and sentences.

I. *Germany.* The German language abounds in entertaining examples; students of folk-lore have published extensive collections rom which we cull a single rhyme; like many of those in English it s chiefly gibberish and hence untranslatable.

Ene, meue, mino,
Gale, rede, zino,
Gale, rede, us,
Wer es sein muss.—*Baden.*

II. *Platt-Deutsch.* As might be expected similar doggerels occur in the Platt-Deutsch dialect, that singular corruption of German which strongly resembles the English. One example must suffice; it is easily understood by those familiar with German.

Jochen bim den Pudel an,
Dat he mie nich bieten kann;
Bitt he mie, verkleg ick die,
Hunnert Daler kost et die.—*Schleswig-Holstein.*

III. *France.* In French, the jingle or rythm, characteristic of many of the doggerels in nearly all languages, is less perfectly preserved, or reasons obvious to students. A single example must suffice.

Picoti, picota,
Sur le mur mange des noix.
Picoti, picota,
Leve ton queue et puis t'en va!—*Paris.*

IV. *Italy.* In Italy the counting-out process is accomplished by the aid of such rhymes as this; the significance is obvious.

Pan uno, pan due,
Pan tre, pan quattro,
Pan cinque, pan sei,
Pan sette, pan otto, pancotto!—*Italy.*

V. *Spain.* The orthography of the following is uncertain:

Una dola tellica tola,
Chini, caneta, consequita neta;
Bene rey, bene reyna
Inkla, binkla doca son.

VI. *Portugal.*

P ico, pico, masa, rico,
Que m te den tamanho vico.

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Sweden.

Apala, messla,
Mesinka, meso,
Sebedei, sebedo,
Extra, lara,
Kajsa, Sara,
Heck, veck,
Vällingseck,
Gack du din lange man veck,
Ut!

In this Swedish rhyme, quoted from Arwidsson, the last two lines only have sense :

Go thou thy length man away,
Out!

VIII. *Turkey.* The following is contributed by an Armenian merchant residing in this country ; his description of its use by children leaves no doubt as to its being a counting-out rhyme :

El, el, eopéné,
Sovouk sooya sagsama ;
Gidém Haleb yolena;
Haleb dedi giun Pazar.
Haldé boona check bouni.—*Constantinople.*

Which may be translated thus :

Hand, hand, in the hand ;
With cold water cream,
I went away to Halab;
Haleb says to-day is Sunday.
This and that, draw this !

IX. *American Indians—Penobscot Dialect.* Mr, S. Shay, an intelligent Penobscot of Oldtown, Maine, contributes the following sentence used in counting-out ; it cannot be translated, being "Penobscot gibberish."

Ani, kabi, laois, aklis, antip.

This is pronounced :

Ah'-me, kah'-bee, lahwis, ahklis, untip.

These words differ radically from the ordinary numerals in the Penobscot.

X. *Marâthî Dialect of Poona, India.* Several sentences and rhymes from Poona, in the Marâthî dialect, have reached us from two sources. We give two examples :

a. Ha hoo, ta too,
Pooska, bramina, padala, stoo.

b. Atakan, patakan bāwan bichawā,
Khombadi khaw dir khaw,
Han mat ghodā, tāyam tûyam,
Sût, lûk, bût, luk.

XI. *Japan.* A correspondent in Yokohama sends us the following :. "In games, such as blind man's buff, the one to be blindfolded is

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called *Oni* (pronounced Oh-nē) meaning devil or evil spirit. The following words are used in counting out:

Chu, chu, ta, ka, nochu.

Each player holds one sleeve of his coat in his hand, the leader strikes a sleeve at each of the words and the child on whom the last word falls steps out, and so on until only one is left who becomes the *Oni*. Sometimes these words are used on the same plan:

Ichiku, tachikio, tayemosaro, otoshimesamaga, chiugara, mo, ni, owarite, kikaba, hoho, haha, no, kai.

[The writer is desirous of obtaining additional counting-out rhymes in the languages named and in as great a variety of languages as possible; to this end he begs the coöperation of all who may read these lines. Persons willing to assist in collecting these rhymes should satisfy themselves that the rhymes are actually used in "counting out" and are not mere nursery jingles. When possible, translations should accompany the originals. It is suggested that persons interested should by correspondence secure rhymes from friends, missionaries, teachers, and others residing in foreign lands. Details of any peculiar customs of the children using the rhymes will be welcome. All correspondence will be thankfully received and duly acknowledged. Address communications to Prof. H. C. BOLTON, Trinity College, Hartford, Conn.]

SHOE PEGS. In 1818 Joseph Walker of Hopkinton, Mass, invented shoe-pegs. Nothing but sewed work had been used previous to this invention.

PRECIOUS STONES. The hardness of precious stones is in the following order: Diamond, ruby, sapphire, topaz, hyacinth, emerald, garnet, amethyst, agate, turquoise, and opal.

THE TURQUOISE has long been considered by the Hindoos as a preserver against violent death, and it is notable that nearly every Russian officer wears a ring in which a turquoise is set by way of a talisman against violent death.

HAIRY HEARTS. Speaking of hair Pliny tells us that the heart of Aristomenes, the Messenian, was hairy, and the same story is told of Homogenes, the rhetorician, and Leonidas, king of Sparta.

CAXTON.

THE once famous song, "John Brown's Body," was composed one evening in the summer of 1861, around the camp fire of Co. E, 6th Maine Volunteers, at Chain Bridge, D. C. The authors were Charles A. Pillsbury now a resident of Roanoke, Va.; L. Schuyler Wardwell, now editor of the *Clipper*, Bucksport, Me.; and G. C. Irvine, an artist, now in San Francisco, Cal. A. F. CHASE, Bryant's Pond, Me.

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AN ANCIENT RECEIPT FOR MAKING COFFEE. The use of coffee as a beverage is said to have prevailed in Persia as early as A. D. 875, and in Arabia about the 15th century. The earliest written records of the use of coffee are by Arabian writers of that period. The first English writer who notices coffee is said to be Burton in his "Anatomy of Melancholy" (1621), who writes: "The Turks have a drink called coffee (for they use no wine), so named of a berry as black as soot and as bitter, which they sip up as warm as they can suffer, because they find by experience that that kind of drink so used helpeth digestion and preserveth alacrity." The first coffee-house in London dates from 1652; it was open in George-yard, Lombard street, by a Greek named Pasquet who had accompanied home an English Turkey merchant named Edwards. This same Pasquet afterwards went to Holland and established the first coffee-house in that country.

The use of the beverage in England was at first confined to the wealthy and to epicures, but made steady progress, and ten years later coffee is spoken of as "now much used." At this date (1662), the traveler Thévenot introduced it into France.

A curious and somewhat rare book which has recently come into my possession contains a receipt for making coffee which must be among the earliest, for the book was published at London in 1662. It bears the following title:

"THE UNLEARNED ALCHYMIST HIS ANTIDOTE; or a more full and ample explanation of the use, benefit and virtue of my PILL * * * * also sundry plain and easie receits which the ingenuous may prepare for their own health. By Richard Mathew, and are to be had at his house by the Lyons Den at the Tower, next Gate to the By-ward. London, printed for Joseph Leigh, at the upper end of Bazing-hall street, near the Nags Head Tavern, and are there to be sold together with this Pill, and by Giles Calvert at the west end of Pauls, 1662."

After extolling the virtues of his pill quite in the style of modern quack medicine advertisements the author gives a receipt:

To make the drink that is now much used called Coffee.

"The coffee-berries are to be bought at any Druggist, about three shillings the pound; take what quantity you please and over a charcole fire in an old pudding pan, or frying pan, keep them always stirring until they be quite black, and when you crack one with your teeth that it is black within as it is without; yet if you exceed, then do you waste the Oyl, which only makes the drink; and if less, then

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will it not deliver his Oyl which must make the drink ; and if you should continue fire till it be white, it will then make no coffee, but only give you its Salt. The Berry prepared as above, beaten, and forced through a Lawn Sive, is then fit for use.

Take clean water, and boil one-third of it away what quantity soever it be, and it is fit for use. Take one quart of this prepared Water put in it one ounce of your prepared coffee, and boil it gently one quarter of an hour. and it is fit for your use ; drink one quarter of a pint as hot as you can sip it.

Note, that instead of coffee, take English wheat, and thou wilt find it in all points as good & as profitable for thee, as I have wought & proved it, and speak it from knowledge ; and I do from my heart bear witness to this drink as the best & safest for the health of man's body ; And further I do know that it doth abate the fury and sharpness of the Acrimony, which is the gender of those Diseases called Cronical. And although it doth want fermentation, yet hath it the true strength of the grain if it be wel prepared, and doth in no wise fume to intoxication. for that it is unfermented ; and undoubtedly those which love health, will love this drink ; and is an absolute enemy unto Nature's enemies." DJAFAR.

A SUBLIME PRAYER. Flacount, in his history of the Island of Madagascar gives us a sublime prayer used by the people we call savages :

"O Eternal ! have mercy upon me, because I am passing away : O Infinite ! because I am but a speck : O Most Mighty ! because I am weak : O Source of Life ! because I draw nigh to the grave : O Omniscient ! because I am in darkness : O All-bounteous ! because I am poor : O All-Sufficient ! because I am nothing."

NOAH'S PRAYER OVER ADAM'S BODY. Fabricius, in his collection of apocrypha of the Old Testament, has preserved the prayer of Noah offered daily in the ark, beside the body of Adam, which he bore with him, to bury it one Golgotha ;

"O Lord, Thou art excellent in truth, and nothing is great beside Thee ; look upon us in mercy; deliver us from this deluge of water for the sake of the pangs of Adam, the first who mThou didst make ; for the sake of the blood of Abel, the holy one ; for the sake of just Seth, in whom Thou didst delight ; number us not among those who have broken Thy commandments, but cover us with Thy protection, for Thou art our deliverer, and to Thee alone are due the praises uttered by the works of Thy hands from all eternity." And all the children of Noah responded, "Amen, O Lord."—*Legends of the Patriarchs and Prophets by S. Baring-Gould*, p. 105.

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Curiosities Concerning Celebrated Persons.

LAWRENCE STERNE, after a lifetime of peculiarities, and becoming notorious as an eccentric, curious and able writer, at his death was buried in a graveyard near Tyburn, belonging to the Parish of Mary-le-bone, and the "resurection man" disinterred his corpse and conveyed it to the professor of anatomy at Cambridge where being laid upon the dissecting table, was at once recognized by one of those present who knew him well while living.

GIBBON the historian was so very indolent that he never even pared his nails; his servant while he was reading took one of his hands, and after performing the operation of trimming the finger nails, laid down that and took up the other hand and served it likewise, — he in the meantime apparently not knowing what was goingon, and quietly pursued his studies.

GENERAL CHARLES LEE, second in command under Washington, upon his stopping at an inn with the sign of "Conistoga Waggon" in Market street, met Judge H. H. Breckenridge whose poignancy of satire and eccentricity of character was about a match for the General, had recently dipped his pen in gall and reached out for the General and greatly irritated him insomuch that Lee challanged him to single combat which Breckenridge declined in a very eccentric reply. Thereupon Lee furnished himself with a horsewhip and determined to chastise him ignominiously on the first opportunity. Seeing Breckenridge going down Market street a few days thereafter, he gave chase and Breckenridge took refuge in a public house and barricaded the door of the room he entered. A crowd at once gathered around to see the sport. Lee damned the Judge and invited him to come out and fight him like a man. Breckenridge replied that he did not like to be shot at, and made other curious observations which only increased Lee's irritation and the mirth of the crowd. Lee with the most bitter imprecations ordered him to come out, when he said he would horsewhip him. Breckenridge said that he had no occasion for a discipline of that kind. The amusing scene lasted for some time, until at length Lee finding that he accomplished no other object than calling out Breckenridge's wit for the amusement of the bystanders retired. This circumstance had such an effect upon him that in a few days he

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was taken with a shivering, the forerunner of a fever from which he died October 2, 1782. Upon probating his will the following clause was found to be a part thereof:

"I devise most earnestly, that I may not be buried in any church or church-yard, or within a mile of any Presbyterian or Anabaptist Meeting-house; for since I have resided in this country, I have kept so much bad company when living, I do not desire to continue it when dead." M. O. WAGGONER, Toledo, O.

Questions and Answers.

MANUSCRIPT OF HENRY VI. (Vol. II, p. 565.) A PROTEST, (Vol. II, p. 605.) I notice that Alexander Hamilton "protests" against your using *j* in the reprint of the "Manuscript of Henry VI." He may be right in this, but he is not correct, when he says the *j* was introduced as late as the middle of the 17th century. I have a book entitled "A Theater of the Planetary Hovres," printed in London in 1631, in which the *j* occurs twice; each time in the word "majesty." This word appears three times in the book, which is a small one, and once the *i* is substituted. It would be interesting to hear from others as to the date when the *j* was introduced. The w is used throughout in this book—there being no instance of the combination vv, seen frequently in books of a later date. B. C. MURRAY, Dennison, Tex.

SIGNS OF THE ZODIAC. (Vol. II, p. 598.) A word regarding the "rule" of the signs of the Zodiac over the human body. This is undoubtedly one of the earliest schemes in the astrological system. In a Latin edition of Julius Firmicus, printed in 1551, I find precisely the arrangement seen in our almanac today. Firmicus wrote about A. D. 350. Claudius Ptolemy, to whom all astrologers look up to as standard authority, says nothing on the subject in his "Almagest," but in the "Centiloquy," attributed to him, is the following:

"20. Pierce not with an iron that part of the body which may be governed by the sign actually occupied by the moon."

This evidently alludes to the arrangement of the signs above referred to. It is doubtfnl if Ptolemy wrote the "Centiloquy," but its early date is not questioned. Ptolemy wrote in the 2d century.

B. C. MURRAY, Dennison, Tex.

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"NATURE FORMED BUT ONE SUCH MAN," ETC. (Vol. I, p. 11.) Who said on the death of a cotemporary, "Nature formed but one such man and broke the die"? B. U. R.

(Vol. I, p. 28.) "Sighing that Nature formed but one such man,
And broke the die in moulding Sheridan."
—*Byron's Monody to Sheridan.*

J. H. DRUMMOND, Portland, Me.

True, the lines occur in Byron's "Monody on the Death of Sheridan," but did he perhaps not get the idea from Massinger's comedy, "The Parliament of Love"? (v.):

Nature desparing e'er to make the like,
Brake suddenly the mould in which 'twas fashioned.

And is it not probable that Massinger in his turn borrowed from the poem by Henry Howard, Lord Surrey, to his lady love?

I could rehearse, if that I would,
The whole effect of Nature's plaint,
When she had lost the perfect mould,
The like to whom she could not paint;
With wringing hands, how she did cry!....
And this was chiefly all her pain,—
She could not make the like again. CAXTON.

SORTES. (Vol. II, p. 381.) I desire a clear definition of this word, *Sortes*. I cannot find it in Webster's "Unabridged Dictionary."
? ?

Your correspondent "? ?" will perhaps be further informed, in addition to the information appended to his question (Vol. II, p. 381,) by the following, taken from "H. T. Riley's "Dictionary of Latin and, Greek Quotations, Proverbs, Maxims, and Mottos," page 437:

*Sortes Virgiliănt*æ—"The Virgilian Chances." A species of divination practised by the ancients, by opening the works of Virgil, and remarking the lines beneath the fingers the instant the leaves were opened. Spartianus tells us it was much practised by the Emperor Adrian. When the works of Homer were used it was called *Sortes Homeric*æ—"The Homeric Chances."

The early Christians used a similar kind of divination with the Old Testament, and the Psalter, which was called *Sortes Sanctorum*, and was repeatedly condemned by the councils of the church.

Dr. Wellwood says that King Charles I, when on a visit to Oxford in company with Lord Falkland, tried "the Virgillian chances" in the Bodleian Library, and opened at the prophetic lines which the poet makes Queen Dido imprecate upon Æneas, commencing with line 615, of the Æneid, Bk. IV:

At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iulu.

"Persecuted by war and the hostilities of an audacious people, ex-

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pelled from his own territory, torn from the embraces of Iülus."

There is yet another story where Aubrey relates the same account of the poet Cowley, and Charles, Prince of Wales, at Paris, in 1648.

MARK SWORDS.

PRESTER JOHN. (Vol. II, pp. 334, 374.) Some correspondent has twice used this name for *nom-de-plume*, and I am led to enquire why the historic personage thus wrote his name "Prester John"?

HERKIMER HUNTER.

Sir John Maundeville gives the origin of the priestly title of this Eastern despot, in his curious book of travels entitled "The Voiage and Travile which treateth of the way to Hierusalem and of Marvayles of Inde, and other Islands and Countryes," in these quaint words:

"So it befelle, that this emperour cam, with a Cristene knyght with him, into a chirche in Egypt: and it was Saterday, in Wyttson woke. And the bishop made orders. And he beheld and listened the survyse fulle tentyfly: and he asked the Cristene knyght, what man of degree thei scholden ben, that the prelate had before him. And the knyght answerede aud seyde, that thei scholde ben prestes. And then the emperour seyde, that he wolde no longer ben clept kyng ne emperour, but preest: and that he wolde have the name of the first preest, that wente out of the chirche; and his name was John. And so evere more sittens, he is clept Prestre John."

There is a letter extant, according to Albericus Trium Fontium, which was written by the mysterious personage, Prester John, and sent to Manuel Comnenus, Emperor of Constantinople (1143-1180). The letter commences: "John, Priest by the Almighty power of God," etc. Albericus calls him "Presbyter John."

THE CIVIL WAR. (Vol. II, p. 640.) What is considered to be the official date and the event for the closing of our late civil war?

OBELUS.

The first and last engagements between the armies were respectively: Fort Sumter, April 12, 1861; and Roco, Texas, May 10, 1865. The dates of the declaration of war and the finnal surrender may be considered as the beginning and ending of the war, and the dates wanted. E. S. D., Muskegon, Mich.

DELTAS OF RIVERS. (Vol. II, p. 639.) Are there any rivers, excepting Mississippi and Nile, which have deltas? WILLIAM JOHNS.

At least the following rivers have deltas, in addition to the abovementioned: Ganges, Indus, Irawaddy, Volga, and Orinoco.

E. S. D., Muskegon, Mich.

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"PLATO IS MY FRIEND, SOCRATES IS MY FRIEND, BUT TRUTH IS A GREATER FRIEND." (Vol. II, Preface, p. iv). I note that you give the Latin of the words here given. I have always heard this quoted with the name "Aristotle" in place of "Socrates." What is the authority for the line containing the name of Socrates?

PERMANENT SUBSCRIBER.

Glad to hear from this correspondent, and although he fails to give his real name in his communication, yet we recognize his chirography to be the same as "DAMOM," (Vol. II, p. 649,) whose critical eye observed the spelliugs of the word "Antient-Ancient," Vol. II, pp. 578, and 579.

The quotation in the preface of Volume II is found in H. T. Riley's "Dictionary of Greek and Latin Quotations, Proverbs, Maxims, and Mottos, including Law Terms and Phrases," p. 19; London, 1884:

Amīcus Plato, amīcus Socrates, sed magis amīca veritas.—CICERO.

"Plato is my friend, Socrates is my friend, but truth is a friend I prize above both."

We are aware that there are two versions of this quotation. In McClintock & Strong's "Biblical, Theological and Ecclesiastical Cyclopædia," Vol. X, p. 174, it is given with the name of Aristotle in place of Socrates. Previous to using it ourselves in the preface we referred it to editors of works on quotations, one in New York and one New Jersey, for information as to which name was the correct one to insert, and where in Cicero's writings the quotation is found, but did not get the desired information. Who can enlighten us?

FATHER RASLE'S "STRONG BOX." (Vol. II, p. 560.) Can any one inform me if the "strong box" of Father Rasle, seized by Col. Thos. Westbrook at Norridwock, in 1721, is anywhere to be seen? (See account of same in Farmer & Moore's "N. H. Historical Collections," Vol. II, p. 108). S. P. M., Cape Elizabeth, Me.

A correspondent of the Boston *Transcript* of Feb. 15, 1886, says the "strongbox" of Father Rasle is in the posession of Falden of Maryland, who has promised to present it to the Maine Historical Society for its historic cabinet.

THE PARIS PROFESSOR. (Vol. I, p. 97.) What University professor of Paris said: "If a hungry ass is placed between two measures of oats, making the impression on its senses so he is incapable of choice, it must die of starvation." A. B. C., Montreal, Can.

Jean Buridau, A. D. 1315–1358. PRIGGLES.

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LEVERETT SALTONSTALL'S WORKS. (Vol. I, p. 100.) The following quotation about books are ascribed to Hon. Leverett Saltonstall. Where are they found? "In winter you may reade them *ad ignem*, by the fireside; and in summer, *ad umbram*, under some shadie tree, and therewith pass away the tedious hours. H. K. A.

Leverett Saltonstall lived 1782–1845. No works of his are published. The passage quoted may have been quoted by him, but its English is two hundred years older. I do not recall where to look for it.

PRIGGLES, San Francisco, Cal.

MICHELAGNIOLO'S NAME. (Vol. I, p. 98.) Was the name of the celebrated sculptor, painter, and architect of St. Peter's Church in Rome, "Michael Angelo," "Michaelangelo," or "Michaelagnolo"? JOAO.

He himself spelled it *Michelagniolo*. (See Grimm's or Wilson's Life). This is therefore his name. The forms Michaelangelo, Michael Angelo, etc., are translations; as if we should say *Lawrence* de Medici, *Lewis* Ariosto, etc. PRIGGLES.

"MEANEST OF MANDKIND." (Vol. II, p. 624.) What is to be understood by the word "meanest" in the followtng couplet from Pope's "Essay on Man," Epistle IV, lines 281-282? What figure of rhetoric applies to the latter half of the second line? Which of the Bacons is referred to? Z.

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind."

In my estimation the word in the couplet means: "The wisest (*man*), the brighest (*intellect*), the meanest (*in moral principle*) of all mankind." It refers to Francis Bacon, Lord Verulam, Viscount of St. Aldans. The figure of rhetoric is anticlimax.

J. H. W. SCHMIDT, Ansonia, O.

BOUNDARY OF DELAWARE. (Vol. II, p. 624.) Why has the northern boundary of Delaware a circular form? SARAH E. BURNS.

"Quisisms and its Key" says: "After William Penn (1644–1718) had obtained a grant of Pennsylvania, being desirous of ownring the land on the west bank of the Delaware to the sea, he procured from the Duke of York, in 1682, a release of all his title and claim to New Castle and *twelve miles* around it, and to the land between this tract and the sea. A line that was the arc of a circle of a twelve mile radius was then run from New Castle as a centre. When the 'three lower counties on the Delaware' became a state, they retained this boundary." J. H. W. SCHMIDT.

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WHAT IS THE GOLOID DOLLAR. (Vol. II, p. 640.) What is the Goloid dollar? H. A. WOOD.

The Goloid Metric Dollar is so called because of its composition. It contains 75 centigrams of pure gold, 12 grams 75 milligrams of pure silver, and 1 gram 425 milligrams of pure copper. It weighs 14½ grams, which is a little less than 220 grains. In size it is slightly larger than the silver half dollar and about the same thickness. When issued (1878) it wos the exact equivalent of the gold and silver dollar; that is to say, two goloid metric dollars to a gold dollar and a silver dollar in intrinsic value.

On the obverse of the coin are a finely cut head of Liberty, with the words " E Pluribus Unum " above, the date, 1878 below, and on either side thirteen stars representing the thirteen states.

The reverse bears the words " United States of America 100 cents " within the outer circumference, are a chain of thirty-eight stars, representing the states of the Union, within which are the words arranged in tabular form :

" Goloid Metric. 1–G. 16.1–S. 1.9–C. Grains 14.25 "

These coins are very rare. At a coin sale a few years ago, where one was offered, it was guranteed that only 25 were in existence.

H. K. A., Penn Yan, N. Y.

THE " OLD COQUINA FORT." (Vol. II, p. 591.) What of the "Old Coquina Fort," in or near St. Augustine? Who were the " Liberty Boys ? " Who were the Minocrans ? J. O. A.

This fort was built by the Spaniards of a sort of stone consisting mostly of shells, and called " Coquina." The " Liberty Boys " I don't know. The Minocrans were settlers from Minorcer, established in or about 1763 at New Smyrna, and afterwards at St. Augustine. See Lamer's " Florida," or any occount of Florida or St. Augustine.

PRIGGLES.

PRESIDENT'S CABINET. (Vol. II, p. 527.) Each President of the United States has had a Cabinet. From where was the idea derived ? What historical precedents are found, and where ? A. M. ADAMS.

The Cabinet of the President of the United States has no legal existence by that name. The name was applied to the consulting council formed by the heads of departments, from the natural transfer from the council of ministers employed by European sovereigns.

PRIGGLES.

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"COUNTING-OUT" RHYMES. (Vol. II, pp. 484, 563.) I observe the "counting-out rhymes," and think the theory correct of Mr. C. G. Leland, imputing them to the gypsies. In my callow days at the district school in Verona, N. Y., we had the nearest like No. XX. (See Vol. II, p. 564). A variation was occasionally used, which we were told was Dutch, as follows:

Onery, ory, ickory, ze,
Hallibone, crack-a-bone, ten-or-o, lo,
Spin, spun—must be done,
Triddlecorn, traddlecorn, twenty-one.

The gipsey language is apparently a dialect of Hindustani. I have heard it represented as Sanskrit, but this was erroneus. The late Dr. James O. Noyes was of this opinion, however; but we may as well plead that the gypsies were Egyptians, from their name; and quote Bruce who was so certain that he found a Sanskrit-speaking race in Abyssinia. The Bhazigurs, or Nuts of India, appear to have been the stock from which the gypsies sprung. Their reeglious habits are peculiar. They often profess to the current faith where they happen to be, but keep up the customs of their own. They marry after a form of capture; and the bridegroom "seals" the woman by putting red powder on her forehead. This powder always has an erotic signification in Hindustand.

Many of their words are known in our language. Their designation of Kunjura has become "conjurer;" jugg is to perform occult rites, which gives us "juggler;" dad is "daddy," or father; tattoo, or hect, is our word for "branding;" boot, or much, is with us the designation of "money paid additionally," in exchange of goods; Cauliban, or black, furnishes Shakespeare with a name for his human monster in the *Tempest*, "Caliban;" dicker, to see, gives us "dickens," what a sight! Gercoa, livelp, is our "chick." The thieves' vocabulary contains numerous gipsy, as well as some Hebrew, words; which hint significantly the nationality of the instructors of scientific roguery. A. WILDER, M. D., Newark, N. J.

THE TERM "CITY." (Vol. II, p. 624.) What was the ancient and original name of the city of Rome, and why was the words — Nameless City — applide to it? O. P.

The term "city" anciently differed in meaning from its present and popular sense. It denoted a commune or state, organized socially, politically ane religiously as one people, distinct and apart from all

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others. The head-man was king, pontiff, and judge, all in one; and represented in his sacred person the eponymous founder of the nation and its god. When colonies and local dependencies were founded, it continued still supreme — *the* city. Thus in this sense Thebes in Egypt was Ta Apê, Tyre was Kartha, Athens was Astu, Rome was Urbs; and Jebus in Palestine became Hieron Salamba, holy place of Solomon (or perhaps Peace), and is still called by the Arabs Kadosh, or holy place.

Every city had a religion which only its own priesthood knew; which no plebian or foreigner could take part in without being guilty of sacrilege; and hence the name of the divinity, and of the "place he had chosen to place his name there," were alike kept from the vulgar, and forbidden to be uttered. So Rome was "the city" unnamable; although we are told that the real appellation was *Valentia*, of which "Rome" is the Greek rendering.

The cities of Bab-EL, Ninip, Assur, Tsur, Memphis, Thebes, Argos, Messene, Sparta, Athenai, etc., were unnamable in like manner till desecrated by conquest. "Tyrants" also, though better useless than kings, were regarded as profaners of thr old sanctities.

A. WILDER, M. D.

THE CHALDEAN "SAROS." (Vol. II, p. 590.) What was the period known as the "Chaldean Saros?" Z.

Bêrôssos says: "A saros is 3,600 years; a nêros, 600; and a sôssos, 60." My friend, Robert Brown, author of "Poseidôn" and the "Great Dionysiak Myth," explains that in Akkad 60 was the unit. This was the sôs. Ten sâssi made a nêr, and six nêri made a sar.' 'ANDREW SMITH'S" explanation (Vol. II, p. 604) is excellent.

A. WILDER, M. D.

"SPARTICUS THE GLADIATOR." (Vol. I, p. 224.). I saw Dr. Bird's prize tragedy, "Sparticus the Gladiator," played in Providence, R. I., with McCullough as Sparticus. The play occupied about two hours. When, where, and by whom published? MRS. COREY.

"Sparticus," or as it is sometime called, "The Gladiator," was never published. It was written by Dr. Bird in competion for a prize offered by Edwin Forest for the best original acting play, and it took the prize. Forest used it exclusively, and so did John McCullough.

PRIGGLES.

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INTERNATIONAL QUESTIONS. (Vol, II, p. 460.) What international questions were decided by the war of 1812? J. J. J.

None were decided by the war of 1812, except so far as that war showed to England that she could not practice her alleged "right of search" upon American ships without having to fight for it every time. Although she did not in terms surrender the "right," she stopped doing it. PRIGGLES.

DOWRY OF A PRINCESS. (Vol. I, p. 224.) What princess brought to what king, as part of her wedding dowry, the fortresses of Tangiers in Africa and Bombay in Hindustan? IRVING, Natick, R. I.

Catharine of Braganza, queen of Charles II of England.
PRIGGLES.

"PARADISE LOST," ITALIAN TRANSLATIONS. (Vol. I, p. 177.) Who translated Milton's "Paradise Lost" into Italian? N. A. M.

Lowndes and Burnet mention the following Italian translators of this poem. (Perhaps there are others): Paolo Rolli, folio, London, 1735; Felice Mariottini, octavo, London, 1796; G. S. Martinengo, Venice, 1801; L. Papi, Lucca, 1811; C. Polidori, London, 1812; L. A. Corner, Venice, 1815; Michele Leoni, Pisa, 1817; G. C. Gineo, Rome, 1822; G. Sorelli, London, 1832. Of several of these there were more editions than one. PRIGGLES.

WARSAW—WAUSAU. (Vol. II, p. 543.) Lippincott's "Pronouncing Gazeteer of the World" mentions some fourteen towns and villages in the United States by the name of Warsaw, undoubtedly named for the "Warsaw" of Polish fame in some more or less connected way. In Wisconsin, Marathon county, on the Wisconsin river, he gives the name of "Wausau." Why this different form of, and from what source, the name? G. S. CLARK.

Wausau is an Indian word, as Wau-bun is, and the approximation of sound to that of Wawsaw is accidental. PRIGGLES.

ANNALS OF TACITUS. (Vol. I, p. 124.) Is there any reason to think that the Annals of "Tacitus" are a forgery. A. P.

No real reason. Father Hardouin (1646-1729) claimed that all the classics, except Cicero, Horace, Pliny, and Virgil's "Georgics," were forged by the monks in the 13th century; but he was an eccentric man. A later eccentric person published a book, "London, Diprose," in 1878, to show that the writings of Tacitus were forged in the 15th century. See a review of this book in Edinburgh *Review*, Vol.CXLVIII
PRIGGLES.

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First Events in American History.

The first battle of the Revolutionary war was fought at Lexington and Concord, Mass, April 19, 1775.

The first meeting of Washington and Lafayette, was in Philadelphia, Aug. 31, 1777.

The first great naval battle of the Revolutionary war was on Sept. 23, 1779, when John Paul Jones captured the British ship Serapis.

The first minister appointed from the United States to Great Britain was John Adams, Feb. 24, 1785.

The first American play ever produced on the stage in New York, was April 16, 1786. It was the "The Contrasts," by Royal Taylor of Boston.

The first white settlement within the limits of the State of Ohio, was at Marietta, April 7, 1788.

The first President of the United States — George Washington — was inaugurated April 30, 1789.

The first American voyage around the globe was completed in 1769 by Capt. Robert Grey, in the ship "Columbia."

The first national bank was chartered by Congress Jan, 20, 1791.

The first introduction of the word "Democrat" into American politics was May 30, 1793, when the "Democratic Society" was formed.

The City of Washington was first occupied as the seat of government in January, 1800.

The first railroad was built in the United States in 1827, at Quincy, Mass., on which horses were used.

The first American locomotive was built by Peter Cooper in 1830, and it was run on the Baltimore and Ohio Railroad.

The first telegraphic message sent by Prof. Morse on a wire was from Baltimore to Washington, May 27, 1844. The message was: "What has God wrought?" found in Numbers XXIII, 23.

The first battle of the Mexican war was at Palo Alto, May 8, 1846.

The first emigration of Mormons arrived in Salt Lake City, July 27, 1847.

The first marriage celebrated in New England was that of Edward Winslow, one of the pilgrims who landed on Plymouth Rock in 1620.

The first minister of Boston, Mass., was John Wilson one of the early settlers of New England. He died in 1667,

Mrs. Sarah J. Evans has the credit of having first originated the ceremonies and suggesting the observance of "Decoration Day." She went with her husband into the army in 1861, caring for the wounded.

The first gun of the late civil war was fired at Fort Sumter on April 12, 1861.

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ADAM'S EPITAPH. Gabriel Alvarez composed what he thought to be an appropriate epitaph for "Adam," and published it in his work, "Historia Ecclesiæ Antediluvianæ," printed at Madrid in 1713. The following is a translation of it:

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,
was formed to govern the earth,
ADAM,
The son of None, the father of All, the step-father of All,
and of himself.
Having never wailed as a child, he spent his life in weeping,
the result of penitence.
Powerful, Wise, Immortal, Just;
he sold for the price of disobedience,
Power, Wisdom, Justice, Immortality.
Having abused the privilege of Free-will,
which weapon he had received for the preservation of
a Knowledge and Grace,
by one stroke he struck with death himself and all the Human Race.
The Omnipotent Judge
Who in His Justice took from him Righteousness, by His Mercy
restored it to him whole again:
by whose goodness it has fallen out, that we may call that crime happy,
which obtained such and so great
A REDEEMER.
Thenceforth Free-will, which he in happiness used to bring forth
Misery,
is used in Misery to bring forth
Happiness.
For if we, partakers of his pernicious inheritance,
partake also of his penitential example,
and lend our ears to salutary counsels, then we
(who could by our Free-will lose ourselves)
can be saved by
the Grace of the Redeemer, and the cooperation of our Free-will.
The First Adam Lived to die;
The Second Adam Died to Live.
Go, and imitate the penitence of the First Adam;
Go, and celebrate the Goodness of the Second Adam.

ANDREW SMITH.

SCRIPTURE RIDDLE. I contribute the following Scripture riddle on which there is a difference of opinion as to its true answer.

J. A. B.

"God made man out of dust,
But thought it best to make me first,
And I was made before the man
According to God's holy plan.
My body He did make complete,
But without arms, legs, or feet;
My ways and actions did control,
And I was made without a soul.
A living creature I became,
'Twas Adam gave to me my name;
Then from his presence I withdrew,
No more of Adam ever knew.
I did my maker's laws obey.
From them I never went astry;
Thousands of miles I ran in fear,
But seldom on the earth appear.
But God in me did something see,
And put a living soul in me;
A sin in me the Lord did claim
And took from me the soul again;
And when from me the soul had fled
I was the same as when first made,
And without hands, or feet, or soul
I wandered now from pole to pole.
I labored hard both day and night,
To fallen man I gave great light;
Thousands of people both young and old
At my death, great light beheld.
No fear of death doth trouble me,
For happiness I cannot see—
To Heaven above, I ne'er shall go,
Nor to the grave, or hell below.
The Scriptures I cannot believe,
Whether right or wrong I can't conceive,
Although therein my name is found,
They are to me an empty sound.
When then my frieuds, these lines you read
To search the Scriptures with all speed,
And if my name you can't find there,
It must be strange, I must declare."

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Familiar Quotations.—Third Paper.

Grim Death* may not be a happy subject to write upon, nevertheless, his fraternal relationship to Sleep decides us to say a few words concerning him within the limits of the present paper.

From the quotations which are still extant we learn that in a majority of instances, the ancients were not only not afraid to die, but seem moreover to treat death with striking contempt. This is perhaps attributed to the fact of their being used to hardship and suffering more than we are, combined with a want of those medicinal discoveries, and anæsthetics in especial, which do so much towards mitigating the apprehension of the sting of the destroyer.

Herodotus informs us that it was customary among the ancient Egyptians, at their great festivals and banquets, to place a coffin on the table during their meals. This coffin contained a mummy or a skeleton of painted wood, and was presented to each guest with the admonition, "Look upon this and enjoy yourself, for such will you become when divested of your mortal garb." Catullus and Horace make frequent allusion to the custom; and Patronius states that at a celebrated banquet given by Trimalcion, a silver skeleton was placed upon the table to remind the guest of death, and recall the memory of deceased friends. When the probationers of the school of Pythagoras grew weary in trying to lend assistance to others, and preferred to be idle and selfish, they were treated as dead. Obsequies were performed, and tombs were erected by their companions with inscriptions to warn others of their wretched end.

The following quotations, pertinent to the subject, are from the Greek Anthology:

> Thracians! who howl around an infant's birth,
> And give the funeral hour to songs and mirth!
> Well in your grief and gladness are express'd,
> That life is labor, and that death is rest.

Archias was friend and preceptor of Cicero, who composed one of his most celebrated orations in his defence. Strobeus, referring to the custom above alluded to, says of a people whom he calls the Cousiani, that "they lament over those that are born, and rejoice for the dead:"

> I mourn not those, who banish'd from the light,
> Sleep in the grave thro' death's eternal night,

* *Conf.* Massinger. *The Roman Actor*, (IV, 2.)

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But those whom death for ever near appals,
Who see the blow suspended ere it falls.

This is from Lucillius, and Shakespeare may have had it mind when he wrote those beautifel lines in *Julius Cæsar* (II, 2.)

Cowards die many times before their deaths:
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that man should fear,
Seeing that death, a necessary end,
Will come, when it will come.

Analogous to the latter are:

Know—he that
Foretells his own calamity, and makes
Events before they come, twice over doth
Endure the pains of evil destiny.—*Sir W. Davenport.*

And Young's line:

Feels a thousand deaths in fearing one.—*Night Thoughts.*

Returning to the Anthology we find the following, from Agathias Scholiasticus, who collected the fragments of Grecian poetry during the sixth century:

Why fear ye death, the parent of repose,
Who numbs the sense of penury and pain?
He comes but only once, nor ever throws,
Triumphant once, his painful shaft again—
But countless evils upon life intrude,
Recurring oft in sad vicissitude.

Lord Neaves observes of the above, that, "Æschylus had anticipated this last idea by writing of death as the only 'healer of irremediable woes;'" Amytè, in one of his epigrams also refers to death as the "kind healer of our woes;" and who does not recall the celebrated lines from *Evangeline*:

And as she looked around, she saw how Death the consoler,
Laying his hand upon many a heart, had healed it forever.

"Shall I die?" asks Seneca, "say rather I shall cease to be subject to sickness; I shall cease to be subject to bondage; I shall cease to be subject to death." It will be remenbered that "die Schöne Melusine," after the discovery made by her husband, which condemned her to forego the society of her children and to reassume the properties of her originally immortal condition, laments, as the greatest of all her forthcoming afflictions, the abandonment of her prospect of death.

From Æsop (I, 76,) we obtain the following:

Who but for death, could find repose
From life, and life's unnumbered woes,
From ills that mock our art to cure,
As hard to ply as to endure.

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But perhaps the most striking passage is to be found in Menander, with which we close our selections from this repertory:

Most blest, my friend, is he
Who having once beheld this glorious frame
Of nature, treads again the path to come.
The common sun, the clouds, the starry train,
The elemental fire, and watery main,
If for a hundred years they glad our sight,
If but a moment ere they fade in night,
'Tis all the same—we never shall survey
Scenes half as wond'rous fair and blest as they.
Beyond 'tis all an empty, giddy show,
Noise, tumult, strife, extravagance and woe;
He who can first retire departs the best,
His reckoning paid, he sinks unharmed the rest:
But he who stays, fatigue and sorrow wait,
Old age, and penury's unhappy state;
By the world's tempest toss'd a prey he lies
To open force and ambush'd enemies,
Till his long-suffering frame and lingering breath
He yields at last to agonizing death. CAXTON.

ALLITERATIVE POETRY. I give you here an old specimen of alliterative poetry, but I am unable to give you the author:

Artful ape of amorous airs,
Baneful bait thy ballad bears;
Coaxing coxcomb, curb thy course,
Disdain the dark, the De'il divorse.
Ever eager to ensnare
Foolish, flighty, friendless fair;
Grisly ghosts, and goblins growling,
Hurl him headlong, hideous, howling.
Impious image, imp ingrate,
Know you killed the kindly Kate;
Lovely Lydia, lank and lone,
Mopes with eager, morbid moan;
Ninety nymphs, nay, ninety-nine,
On thy odious oaths opine;
Pens and pencils, pine to paint
Quibbling quiddities, or quaint;
Rigid reason rants and roars,
Sighs and sobs, and sinks and soars;
Tries the tender, tries the terse,
Vents variety in verse;
Wabbles words, wisely won
Xenocrates and Xenophon.
Younker yield to yawning yea—
Zounds! I'm safe at zigzag zee.
M. O. WAGGONER, Toledo, O.

GAELIC PROVERBS. Meal is finer than grain, women are finer than men. There was ever ngood or ill but women had to do with it. Modesty is the beauty of women. I like not pullets becoming cocks. Take no women for a wife in you cannot find a flaw. Choose your wife as you wish your children to be. Take a bird from a clean nest. Choose the good mother's daughter, were the devil her father. If you take a wife from hell, she will bring you home there, When you see a well-bred women, catch her, catch her; if you don't do it, another will match her. Their own will to all men; all their will to women. When a woman knows not she will not conceal. Harsh is rhe praise that cannot be listened to; dark are dames that cannot be dallied with. Where a cow is, a woman will be; where a women is temptation will be. A man's wife is his blessing or bane. If you wish to be praised, die; if your wish be decried, marry. You too merry; you ought to marry. Who speaks ill of his wife dishonors himself; true or false, it will injure a woman. Warm is the mother's breath.—*A. Nicholson.*

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Mottoes of the States and Territories.

ALABAMA—"Here we rest." This is said to be the translation of the Indian name of the State—Alabama.

ARKANSAS—"Regnant populi" (The people rule).

CALIFORNIA—"Eureka" (I have found it.) This alludes to the discovery of gold in 1849.

COLORADO—"Nil sine Numine" (Nothing without Providence).

CONNECTICUT—"Qui transtulit sustinet" (He who brought us here still sustains). The three grape vines in the arms and this motto refer to the founding of the colony. The State seal bears "Sigillum Reipublicæ Connecticutensis" (The Seal of the State of Connecticut.)

DELAWARE—"Liberty and Independence."

FLORIDA—"In God we trust."

GEORGIA—"Wisdom, Justice, Moderation."

ILLINOIS—"State Sovereignty, National Union."

INDIANA—Has adopted no motto.

IOWA—"Our Liberties we prize, Our Rights we will maintain."

KANSAS—"Ad astra per aspera" (Through tribulation to glory).

KENTUCKY—"United, we stand; Divided, we fall."

LOUISIANA—"Justice, Union, and Confidence." There is another motto attributed to this State: "We live and die for those we love." Supposed to allude to the pelican and her young in the State arms.

MAINE—"Dirigo" (I direct).

MARYLAND—"Fatti maschile; parole fem ne" (Manly deeds, but gentle words.) This motto and the arms of the State were those of Calvert (Lord Baltimore), who founded Maryland. This State has also two other mottoes, "Crescite et multiplicami" (Increase and multiply), and "Scuto bonæ voluntatis tuæ coronasti nos" (With the shield of thy favor thou has protected us).

MASSACHUSETTS—"Ense petit placidam sub libertate quietem" (By the sword she seeks peace under liberty.) The State seal bears "Sigillum Reipublicæ Massachusettensis" (The Seal of the State of Massachusetts).

MICHIGAN—"Tuebor" (I will defend it.) Also, "Si quæris peninsulam amænam, circumspice" (If you seek a beautiful peninsula, look around you).

MINNESOTA—"L'Etoile du Nord" (Star of the North).

MISSISSIPPI—Has adopted no motto.

MISSOURI—"Salus populi suprema lex esto" (The welfare of the people is is the supreme law.) Also, "United, we stand; divided, we fall," the same as Kentucky.

NEBRASKA—"Equality before the Law."

NEVADA—"Volens et Potens" (Willing and Able.) Also another motto, "All for our country."

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NEW HAMPSHIRE—Has adopted no motto. The State seal bears 'Sigillum Neo Hantoniensis Reipublicæ" (The Seal of the State of New Hampshire).

NEW JERSEY—"Liberty and Prosperity."

NEW YORK—"Excelsior" (Higher).

NORTH CAROLINA—Has adopted no motto.

OHIO—"Imperium in imperio" (An empire within itself.) This motto is sometimes used, but not general.

OREGON—While it has been a State has adopted no motto. When it was a Territory, "Alis volat propris" (It flies upon it own wings).

PENNSYLVANIA—"Virtue, Liberty, and Independence."

RHODE ISLAND—"Hope," with an anchor, the emblem of hope.

SOUTH CAROLINA—"Animis opibusque parati" (Ever ready to defend with our lives and property.) Another motto, "Dum spiro spero" (While I breathe I hope).

TENNESSEE—"Agriculture and Commerce."

TEXAS—Has no adopted motto. The letters are sometimes put between the points of a five-pointed star, T–E–X–A–S. The "lone star."

VERMONT—"Freedom and Unity,"

VIRGINIA—"Sic Semper Tyrannis" (So be it ever to tyrants).

WEST VIRGINIA—"Montani semper liberi" (Mountineers always free.)

WISCONSIN—"Civalitas Successit Barbarum" (Civilization has succeeded barbarism.) Also another motto is "Forward."

ALASKA AND INDIAN TERRITORY—Have no mottos.

ARIZONA—"Ditat Deus" (God enriches).

DAKOTA—"Liberty and Union. Now and Forever. One and Inseparable."

IDAHO—"Salve" (Welcome).

NEW MEXICO—"Crescit Eundo" (I increases in its course).

MONTANA—"Oro y Plata" (Gold and Silver).

UTAH—Has no motto; yet it is said that "Holiness to the Lord" is sometimes used.

WASHINGTON (Territory)—"Al ki" Indian for (By-and-by).

WYOMING—"Cedant arma togæ" (Let arms yield to the toga) or (Let war give place to peace).

UNITED STATES OF AMERICA—"E Pluribus Unum" (One composed of many.) This motto is from Virgil's poem *Moretus*, l. 103. The reverse of the seal contains the words "Anunit Cœptis" (God has favored the undertaking.) Also, "Novus Ordo Sæclorum" (A New Series of Ages.) The latter is from Virgil's *Bucolics*, Eclogue IV, l. 5. A similar idea is found in Isaiah IX, 6, *Pater futuri sæculi.* This is translated by Godfrey Higgins, "Father of future ages." (See *Annacalypsis*, Vol I, p. 219; New York, 1878.)

NOTE—Only three States have seals bearing Latinized names: *Neo Hantoniensis, Massachusettensis,* and *Connecticutensis.*

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QUESTIONS.

—o——o—

(a) Who is the author of the "Lines on a Skeleton"?

J. M. C., M. D., Castleton, Vt.

This poem appeared in the London *Morning Chronicle* near seventy-five years ago, and many have searched for the author's name. We here give the poem so that our readers may have it complete:

Behold this ruin! 'Twas a skull,
Once of ethereal spirit full,
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous vision filled this spot,
What dreams of pleasure long forgot.
Nor Hope, nor Love, nor Joy, nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But, start not at the dismal void—
If social Love that eye employed;
If with no lawless fire it gleamed,
But through the dews of kindness gleamed,
That eye shall be forever bright
When stars and suns are sunk in Night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If Falsehood's honey it disdained,
And where it could not praise, was chained;
If bold in Virtue's cause it spoke.
Yet gentle Concord never broke!
This silent Tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
Or hew the rock, or wear the gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it, whether bare or shod,
These feet the paths of Duty trod,?
If from the bowers of Ease they fled,
To seek Affliction's humble shed;
If Grandeur's guilty bride they spurned,
And home to Virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.

(b) Were "rolling gates" in use in saw-mills in the last century, or prior to 1816?

Such gates were common in Maine sixty years ago, and probably in New England, generally; but it has become a mooted question whether they were in use in 1790, especially in the Eastern part of Massachusetts and in Maine. The question grows out of the tradition of a "haunted mill" which it is said "would start and go awhile and stop without any visible agency, with no person in the mill." The mystery was explained some years ago by an old man, now dead, who said the mill had what is called a "rolling gate," which would open, simply by the pressure of the water, and when the water was partly run out, would cease. Rolling gates in Maine, fifty years ago, would perform as described and play tricks that would astonish persons unacquainted with them. But it is now claimed by some, that such gates were not in use before 1816. Any person who can remember an old saw-mill that was built before 1816, which had a rolling gate is a competent witness. It is not necessary that a man should be a hundred years old to give evidence. If he knows of a saw-mill

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that was built one hundred years age, or before 1816, which had the gate described, though he may not be able to remember farther back than 1816, is a good witness. COLUMBUS, Millston, Wis.

(a) When and under what circumstances was the word "meeting-house" first applied to a church edifice? J. M. C., Castleton, Vt.

(b) Who invented the "Joker" in playing cards? When was it first introduced? J. M. C.

(c) What great Frenchman was in his labratory on his wedding day and had to be sent for to be married? PHILOS.

(d) What is meant by a "jingo policy?" PHILOS.

(e) Who is the author of the expression, "Give me the making of the songs of a nation and I care not who make the laws?" Z. B.

(f) What is the "Tarpeian rock?" What, the "Dighton rock," and the writing seen thereon at low tide? GIMEL.

(g) Who can furnish the anagram in which Roger Bacon concealed the making of gunpowder? ROGER.

(h) Who were the "Sacrificate?" the "Thurificate?" and the the "Libellatici?" GIMEL.

(i) How late in life do men and women continue to increase in stature? A young man of my acquaintance, aged 26, grew nearly one inch in hight last year. Is this unusually late in life? GOLIATH.

(j) A telegraph pole on Broad street, near Chestnut street, Philadelphia, carries 320 telegraph wires; can any one name a pole in any city carrying a greater number of wires? THE SHADE OF MORSE.

(k) Can any one direct me to the origin of the phrase, "Praise from Sir Hubert Stanley is praise indeed"? DJAFAR.

(l) I have a portrait of "Kleinjogg, the Rustric Socrates." I can find no trace of him in the Encycloædias. Who was he?
J. FRANCIS RUGGLES, Bronson, Mich.

(m) Can any of the readers throw any light on the authorship or history of "The 6th and 7th Buch Mosis," published in Stuttgardt, Germany? J. FRANCIS RUGGLES.

(n) Who was it that called the colored man, "God's image done in ebony"? DAVID M. DRURY, New York City.

(o) The statement is made in N. AND Q., Vol. II, p. 647, that the names of "twenty-six generals of divisions under Napoleon I, began with M." Will some one contribute them to your magazine, or state where found: ALLITERATION.

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(a) "A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had buried him were slain, that no one might find out where the conqueror of Rome was buried."

Who is here referred to, what river, what prisoners slain, and by whom slain? OBELOS.

(b) In "Outlines of Church History," by J. F. Hurst, D. D., p. 44, we learn that what is known as the "boy crusade" took place in 1212, conducted by Stephen of Vendôme, a shepherd boy; that:

"He was followed by 30,000 children of about twelve years of age. They set sail from Marseilles for Palestine in seven ships; two wrecked; the remainder reached Egypt, where the children were sold as slaves."

Were the ships of those days of sufficient capacity to bear out this statement? Divide 30,000 by 7, and we have 4,287 to each ship. The "Great Eastern" was designed for only about 4,000 passengers. What explanation for this extraordinary statement? OBELOS.

(c) Why were not our numerals made uniform, to read *oneteen*, *twoteen*, thirteen, etc., instead of "eleven, twelve," etc.? ARUN.

(d) What were the "Helican Tables of Hieronymous Alexander?" Also what were the "Alphonsine Tables"? ARUN.

(e) Why was Cosmo de Medicis called the "Father of the People aud the Freer of his Country"? ARUN.

(f) The maguifying power of telescopic and other similar glasses depends upon their size and strength. How does the optician determine that power, and how is it expressed?

R. HOYLE, Appanaug, R.I.

(g) Robert Dale Owen, the unique author of "Footfalls on the Boundary of Another World," published in 1861, divided his work into six books after the style of old Latin writers." What "old Latin writers" divided their works into six books? and what reason is assigned for this division? R. D. A., JR., Centerville, R. I.

(h) Why did Emmanuel Swedenborg change his sirname from that of his father's name which is Jasper Swedberg? OBELOS.

(i) I recently saw this quotation on the title-page of a book: "The prayer of Ajax was for light." What was his prayer, and where found? Z.

(j) A writer on analogy speaks of the "Nuptual Diagram of Plato." Will some Platonist give the diagram or description. Z.

(k) The article in the last number (Vol. II, p. 5), on "The Shemhammephorash," opened a new field of speculation to me. Please give "the twelve-, forty-two-, and seventy-two-lettered name of God." This is new to me. NEOPHYTE.

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. APRIL, 1886. NO. 4.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
MANCHESTER, N. H

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WANTED.

The following books and pamphlets are wanted by the editor NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

Volume I, NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published by the same paper. Or, Vol. II, March, 1884, to December, 1885, will be given if a person so desires.

Arithmetical and Algebraical Amusements. Also, Key to Charles Hutton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathemetics.

Algebra. Calculus of Form. Both by Oliver Byrne. London.

Elements of Algebra, by Eugenius Nulty. Philadelphia, 1838.

Wilford's Microcosm.

(The organ of the Substantial Philosophy.) A Religio-Scientific Monthly devoted to the Discoveries, Theories, and Investigations of Modern Science, in their bearing upon the Religious Thought of the Age; with other matters of general interest. Entered on its fifth volume with the October number, 1885, new series, enlarged. Edited by A. Wilford Hall and Henry A Mott. Published by Microcosm Publishing Co., at $2.00 a year, at 23 Park Row, New York City.

The Gnostic.

A new twenty-four-page Monthly Magazine, devoted to Theosophy, Spiritualism, Occult Phenomena, and the Cultivation of the Higher Life. Each number will contain full reports of a lecture by George Chainey, with other editorial matter; articles from the pen of Mrs. Anna Kimball; reprints of some interesting works published abroad and inaccessible to American readers. Edited and published by Geo. Chainey and Anna Kimball. Commenced July, 1885; $1.00 a year; single number, 10 cents. Address THE GNOSTIC, 112 McAlister St., San Francisco, California.

Journal of American Akademe.

This journal has for its objects: "To promote the object of philosophic Truth and the dessemination of such knowledge with a view to the elevation of the mind from the sphere of the sensuous life into that of virtue and justice, and into communion with diviner ideas and nature. This organ of the American Akàdêmê will afford the members a full knowledge of the proceedings of its stated meetings; also, papers read, notes of discussions, reviews and criticisms, and other matters of interest. It is royal octavo, 24 pages, ten number, $2.00 a year. All orders, letters, and communications should be addressed to Miss Emily Wing, Secretary, Box 101, Jacksonville, Ill., or to the Editor, Alexander Wilder, M. D., 565 Orange Street, Newark, N. J.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" God is a circle whose circumference is everywhere, and whose center is nowhere to be found."—HERMES.

VOL. III. APRIL, 1886. No. 4.

THE BIZARRE.

THE LARGEST THINGS ON THE EARTH.

The highest range of mountains is the Himalaya, the mean elevation being estimated at from 16,000 to 18,000 feet.

The loftiest mountain is Mount Everest, or Guarisanker, of the Himalaya range, having an elevation of 29,000 feet above the sea level, or more than five miles in hight.

The largest city in the world is London, having a population numbering 3,020,871 persons. New York numbers 1,250,000 persons, and is fifth in the list of great cities.

The largest theatre is the Opera House in Paris, covering nearly three acres of ground. Its cubic mass is 4,287,000 feet. It cost about 100,000,000 francs.

The largest suspension bridge is between New York City and Brooklyn. The length of the main span is 1,595 feet 6 inches; the entire length of the bridge is 5,980 feet, or more than one mile.

The loftiest active volcano is Popocatapetl—"smoking mountain"—35 miles south-west of Pueblo, Mexico. It is 17,784 feet above the sea level, and has a crater 3 miles in circumference and 1,000 feet deep.

The largest island in the world, which is also regarded as a continent, is Australia. It is 2,500 miles in length, from east to west, and

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1,850 miles from north to south. Its area is 2,984,287 square miles.

The longest span of wire in the world is used for a telegraph in India, over the river Kistnah, between Bezorah and Sectynagrum. It is over 6,000 feet in length, or more than one mile, and 1,200 feet high.

The largest ship in the world is the Great Eastern. It is 680 feet long, 83 feet broad, and 60 feet deep; being 28,627 tons burden, 18,915 gross, and 13,344 net register. It was built at Millwall-on-the-Thames, and was launched Jan. 31, 1857.

The largest university is Oxford, in England, in the city of Oxford, 55 miles from London. It consists of 21 colleges and 5 halls. Oxford was a seat of learning as early as the time of Edward the Confessor, 1041. University College claims to have been founded by Alfred (849–900).

The largest body of fresh water on the globe is Lake Superior, 400 miles long, 160 wide at its greatest breadth, and having an area of 32,000 square miles. Its mean depth is 900 feet, and its greatest depth is said to be about 200 fathoms, or 1,200 feet. Its surface is about 635 feet above the sea level.

The largest cavern is the Mammoth Cave, in Edmonson County, Ky. It is near Green River, about 6 miles from Cave City, and 28 miles from Bowling Green. The cave consists of a succession of irregular chambers, some of which are large, situated on different levels. Some of these are traversed by navigable branches of the subterranean Echo River. Blind fish are found in its waters.

The longest tunnel in the world is that of St. Gothard, on the line of the railroad between Lucerne and Milan. The summit of the tunnel is 900 feet below the surface at Andermatt, and 6,600 feet beneath the peak of Kastelhorn, of the St. Gothard group. The tunnel is 26½ feet wide, 18 feet 10 inches from the floor to the crown of the arched roof. It is 9½ miles long, and 1⅝ miles longer than Mt. Cenis tunnel.

The largest trees in the world are the "mammoth" of California. One of a group in Tulare county, according to measurements made by the State geological survey, was shown to be 276 feet in hight, 108 feet in circumference at the base, and 76 feet at a point 12 feet from the ground. Some of the trees are 276 feet high, and 34 feet in diameter. Some of the largest that have been felled indicate an age of from 2,000 to 2,500 years.

The largest library is the Bibliotheque National in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, 150,000 coins and medals. The collection of engravings exceeds 1,300,000, contained in some 10,000 vols. The portraits number 100,000 vols. The building which contains these treasures is situated on the Rue Richelieu. Its

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length is 540 feet, its breadth 130 feet. The largest library in New York is, in respect to separate works, the Astor. It contains about 200,000 volumes.

The largest desert is Sahara, a vast region of Northern Africa, extending from the Atlantic Ocean on the west to the valley of the Nile on the east. The length from east to west is about 3,000 miles, its average breadth about 900 miles, and its area 2,000,000 square miles. Rains fall in torrents in the Sahara at intervals of 5, 10, and 20 years. In summer the heat during the day is excessive, but the nights are cold. In winter the temperature is sometimes below freezing point.

The largest pyramid is that of Cheops, one of the three pyramids forming the Memphis group, situated upon a plateau about 137 feet above the level of the highest rise of the Nile. Its dimensions have been reduced by the removal of the outer portions to furnish stone for the city of Cairo. Its masonry consisted originally of 89,028,000 cubic feet, but still it amounts to 82,111,000 cubic feet. The present vertical hight 450 feet, against 479 originally. Total weight of the stone is estimated at 6,316,000 tons. Some of the measurements and estimates vary by different computors. It is said to have given employment to 100,000 persons, and that 20 years wereconsumed in its construction.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, and its area 180,000 square miles. Great Salt Lake, in Utah, which may properly be termed an inland sea, is about 90 miles long, and has a varying breadth of from 20 to 26 miles. Its surface is 4,200 feet above the sea level, whereas the surface of the Caspian Sea is 84 feet below the sea level.

The largest empire in the world is that of Great Britain, comprising 8,557,558 square miles, more than one-sixth part of the land of the globe, and embracing under its rule nearly one-sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,580,242 square miles, including Alaska; in population it ranks fourth, with its 50,000,000 people. Russia ranks second in territorial extent, having 8,351,940 square miles.

The highest monolith is the obelisk at Karnak, in Egypt. Karnak is on the east bank of the Nile, near Luxor, and occupies a part of the site of ancient Thebes. The obelisk is ascribed to Hatasu, sister of Pharaoh Thothmes III, who reigned about 1,600 B. C. The entire length is 122 feet, and its weight 400 tons. Its hight without pedestal is 108 feet 10 inches. The hight of the obelisk in Central Park, without pedestal is 68 feet 11 inches, and its weight about 168 tons.

The largest bell in the world is the great bell at Moscow, at the foot of the Kremlin. Its circumference at the bottom is nearly 68 feet, and its hight more than 21 feet. In its stoutest part it is 23 inches thick, and its weight has been computed to be 443,722 pounds.

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It has never been hung, and was probably cast on the spot where it now stands. A piece of the bell is broken off. The fracture is supposed to have been occasioned by water having been thrown upon it when heated by the building erected over it being on fire.

The greatest fortress from a strategical point of view, is the famous stronghold of Gibraltar, belonging to Great Britain, situated upon the most southern point of land upon the coast of south-western Spain. It occupies a rocky peninsula, jutting out into the sea about three miles long, and three-fourths of a mile wide. One central rock rises to a hight of 1,435 feet above the sea level. Its northern face is almost perpendicular, while its east side is full of tremendous precipices. On the south it terminates in what is called Europa Point. The west side is less steep than the east, and between its base and the sea is the narrow, almost level span on which the town of Gibraltar is built. The fortress is considered impregnable to military assault. The regular garrison in time of peace numbers about 7,000.

—o——o—

TALL CHIMNEYS. The following are the hights of some high chimneys:

Lawrence Manufacturing Company, Lowell,	211 feet.
Tremont and Suffolk Company, Lowell,	225
Pacific Mills, Lawrence,	227
Merrimac Company, Lowell,	283
Amoskeag Manufacturing Company, Manchester, N. H.,	265
Navy Yard, Boston,	339½
Manchester, England,	415
Glasgow, Scotland,	446

THE END OF THE WORLD. In the prophecies of Nostradamus we read:

Quand Georges Dieu crucifiera,
Que Marc le ressucitera,
Et que Saint-Jean le portera—
La fin du monde arrivera.

These mysterious words, when translated, are—

"In that year in which Good Friday shall fall upon St. George's Day (April 23), Easter on St. Mark's Day (April 25), and Corpus Christi Day on the Day of St. John the Baptist (June 24), the world shall come to an end."

It may be worthy of note that all these coincidences take place in 1886. CAXTON.

(*From Ashmole's Theatrum chemicum britannicum, London*, 1652.)

I asked Philosophy how I should
Have of her the thing I would;
She answered me, when I was able
To make the Water malliable,
Or else the way if I cound finde
To measure out a yard of Winde;
Then shall thou have thyne owne desire
When thou canst weigh an ounce of fire.
Unless that thou canst doe these three
Content thy selfe, thou get'st not me.
DJAFAR.

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ERASMUS DARWIN was born Dec. 12, 1731, at Elton, England; educated at Cambridge and Edinburgh; died April 18, 1802. He was the grandfather of Charles Darwin who was born on the 12th of February, 1809, at Shrewsbury, England, his father Robert W. Darwin, F. R. S., being one of three sons of Dr. Erasmus Darwin. Dr. Darwin was above the medium stature, with limbs too large for symmetrical proportion; full, florid countenance pitted sharply with smallpox, and his speech greatly impeded by stammering; but none that knew him became impatient at the loss of time in waiting for his impeded utterances, for they were well paid for the time by the grandeur of his expressions. He was a physician, philosopher, and didactic poet, and distinguished himself by his genial and benevolent disposition, and for his special friendship for any person, and especially a woman traduced, as evidenced in his defence of Madam Ninon de Lenclos, who in connection with the romantic occurrence with her illegitimate son, was charged by many with seducing him by her seductive smiles and winning ways; but the Doctor conclusively refuted the charge by establishing beyond a doubt that the love she lavished upon this son was a fervent maternal love, and that alone. The occurrence was published in Number 28 of *The World*, which was as follows:

"Speaking of the famous Ninon de Lenclos, he says: It was in her fifty-sixth year that the Chevalier de Villiers, a natural son whom she had by the Count de Gerge, arrived at Paris from the provinces, where he had been, without any knowledge of his real parents. He saw his mother. He fell in love with her. The increase of the vehemence of his passion gave the greatest disquiet to the affectionate matron. At last when nothing but a discovery of the secret could put a stop to the impetuosity of his attempts, she took him into her bedchamber and pointing to the clock, cried: 'Rash youth, look there! at that hour two and twenty years ago, I was delivered of you in this very bed!' It is a certain fact, that the importunate, abashed young man, flew into the garden and fell upon his sword."

This sad ending of his own life came nigh ending her mortal career, and her truly lamentable condition thus brought on, aroused all the noble and sympathetic in the great heart of Dr. Darwin; and his philosophical application of the collateral circumstances placed her beyond a shadow of blame. An extract from the first canto of his charming poem on the Loves of the Plants, will give afair sample of his poetic powers and style:

"Descend, ye hovering Sylphs! Aerial Choirs,
And sweep with little hands your silver lyres;
With fair footsteps print your grassy rings,
Ye Gnomes! accordant to the tinkling strings;
While in soft notes I tune to oaken reed
Gay hopes, and amorous sorrows of the mead.
From giant oaks, that wave their branches dark,
To the drawf moss that clings upon their bark,
What beaux and beauties crowd the gaudy groves,
And woo with their vegetable Loves." M. O. WAGGGOER, Toledo. O.

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Territorial and State Governors of Ohio.

[Contributed by GEO. W. FRY, Hamden Junction, Ohio.]

Name.	County.	Term Begun.	Term Ended.
Arthur St. Clair,		July 13, 1788	Nov. 1802
Charles Willing Byrd,	Hamilton	Nov. 1802	Mar. 3, 1803
Edward Tiffin,	Ross	Mar. 3, 1803	Mar. 4, 1807
Thomas Kirker,	Adams	Mar. 4, 1807	Dec. 12, 1808
Samuel Huntington,	Trumbull	Dec. 12, 1808	Dec. 8, 1810
Return Jona. Meigs,	Washington	Dec. 8, 1810	Mar. 25, 1814
Othniel Looker,	Hamilton	Apr. 14, 1814	Dec. 8, 1814
Thomas Worthington,	Ross	Dec. 8, 1814	Dec. 14, 1818
Ethan Allen Brown,	Hamilton	Dec. 14, 1818	Jan. 4, 1822
Allen Trimble,	Highland	Jan. 7, 1822	Dec. 28, 1822
Jeremiah Morrow,	Warren	Dec. 28, 1822	Dec. 19, 1826
Allen Trimble,	Highland	Dec. 19, 1826	Dec. 18, 1830
Duncan McArthur,	Ross	Dec. 18, 1830	Dec. 7, 1832
Robert Lucas,	Pike	Dec. 7, 1832	Dec. 13, 1836
Joseph Vance,	Champaign	Dec. 13, 1836	Dec. 13, 1838
Wilson Shannon,	Belmont	Dec. 13, 1838	Dec. 16, 1840
Thomas Corwin,	Warren	Dec. 16, 1840	Dec. 14, 1842
Wilson Shannon,	Belmont	Dec. 14, 1842	Apr. 13, 1844
Thomas W. Bartley,	Richland	Apr. 13, 1844	Dec. 3, 1844
Mordecai Bartley,	Richland	Dec. 3, 1844	Dec. 12, 1846
William Bebb,	Butler	Dec. 12, 1846	Jan. 22, 1849
Seabury Ford,	Geauga	Jan. 22, 1849	Dec. 12, 1850
Reuben Wood,	Cuyahoga	Dec. 12, 1850	July 15, 1853
William Medill,	Fairfield	July 15, 1853	Jan. 14, 1856
Salmon P. Chase,	Hamilton	Jan. 14, 1856	Jan. 9, 1860
William Dennison,	Franklin	Jan. 9, 1860	Jan. 14, 1862
David Tod,	Mahoning	Jan. 13, 1862	Jan. 12, 1864
John Brough,	Cuyahoga	Jan. 12, 1864	Aug. 29, 1865
Charles Anderson,	Montgomery	Aug. 30, 1865	Jan. 9, 1866
Jacob Dolson Cox,	Trumbull	Jan. 9, 1866	Jan. 13, 1868
Rutherford B. Hayes,	Hamilton	Jan. 13, 1868	Jan. 8, 1872
Edward F. Noyes,	Hamilton	Jan. 8, 1872	Jan. 12, 1874
William Allen,	Ross	Jan. 12, 1874	Jan. 14, 1876
Rutherford B. Hayes,	Sandusky	Jan. 14, 1876	Mar. 2, 1877
Thomas L. Young,	Hamilton	Mar. 2, 1877	Jan. 14, 1878
Richard M. Bishop,	Hamilton	Jan. 14, 1878	Jan. 14, 1880
Charles Foster,	Sandusky	Jan. 14, 1880	Jan. 14, 1884
George Hoadly,	Hamilton	Jan. 14, 1884	Jan. 12, 1886
Joseph Benson Foraker,	Hamilton	Jan. 11, 1886	

Arthur St. Clair, of Ligonier, Pa., was Governor of the Northwest Territory, of which Ohio was a part, from July 13, 1788 (when the

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first civil government was established in the Territory), until about the close of the year 1802, when he was removed by the President.

Charles Willing Byrd was Secretary of the Territory, and was Acting Governor of the Territory after the removal of Gov. St Clair.

Return Jonathan Meigs was elected Governor on the second Tuesday of October, 1807, over Nathaniel Massie, who contested the election of Meigs, on the ground that "he had not been a resident of this State for four years next preceding the election, as required by the Constitution," and the General Assembly, in joint convention, declared that he was not eligible. The office was not given to Massie, nor does it appear from the records that he claimed it; but Thomas Kirker, Acting Governor, continued to discharge the duties of the office until December 12, 1808, when Samuel Huntington was inaugurated, he having been elected on the 2d Tuesday of October, that year.

Return Jona. Meigs resigned March 25, 1814, to accept the office of Postmaster-General of the United States.

Ethan Allen Brown resigned Jan. 4, 1822, to accept the office of United States Senator.

Wilson Shannon resigned April 13, 1844, to accept the office of Minister to Mexico.

The result of the election in 1848, was not finally determined in joint convention of the two houses of the General Assembly until Jan. 19, 1849, and the inauguration took place Jan. 22, 1849.

Reuben Wood resigned July 15, 1853, to accept the office of Consul to Valparaiso.

William Medill was elected in October, 1853, for the regular term to commence on the second Monday of January, 1854.

John Brough died Aug. 29, 1865. Othniel Looker and Allen Trimble were Acting Governors. Thos. W. Bartley was Acting Governor, vice Wilson Shannon resigned. William Medill was Acting Governor, vice Reuben Wood resigned. Charles Anderson was Acting Governor, vice John Brough deceased. Rutherford Birchard Hayes resigned March 2, 1877, to accept the office of President of the United States. Thos. L. Young was Acting Governor, vice Rutherford B. Hayes resigned.

W. I. BRENIZER, *in Ohio Educational Monthly.*

GEOGRAPHICAL FACT. The shortest line that can be drawn on the earth's surface, one end of said line being at the mouth of the Rio Grande, river in the Gulf of Mexico, and the other end at Pekin, in China, will cross Behring's Strait. If you doubt it, take a large terrestrial globe and some thread and convince yourself. This truth may be of far greater value than we now know. What say you, gentlemen? Shall we begin the Pekin and Denver road at its Asiatic terminus, and so let the road bring along the labor that is to build it?

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Extraordinary Personages of History.

Abdelmalek, son of Marvan, was 5th caliph of the Ommiades, and began to reign in 685. He was called Abulzebab because "his breath was so very offensive that it killed the very flies that settled upon his lips;" he reigned 21 years, and was succeeded by Valid, the eldest of 16 sons.

"Alcman, a lyric poet, flourished in the 27th Olympiad, at Sardis, in Lydia. He is accounted the father of love verses, is said to have introduced the custom of singing them in public, and to have died a very singular death, viz.: to have been eaten up with lice."

Alexandria, a native of Asia Minor, was the founder of a sect called non-sleepers, because some of them "always kept awake" to sing. He died in 430.

St. Ambrose, bishop of Milan, an eminent father of the church, was born in Gaul in 333. The birth of Ambrose is said to have been followed by a remarkable presage of his future eloquence, for we are told that "a swarm of bees came and settled upon his mouth." He died at Milan in 397, and was buried in the great church there.

John Baptiste Bourguignon d'Anville, a most famous French writer on geography, was born at Paris in 1702, and died there in 1782, as much esteemed for the gentleness and simplicity of his manners as for his extensive knowledge. He labored at his maps "15 hours a day for 50 years."

Aristarchus, a celebrated grammarian, was born in Samothracia. Growing dropsical he found no other remedy than to "starve himself to death."

Aristotle, the Stagyrite, laid always with one hand out of the bed, having a ball of brass in it, which, by falling in a basin of the same metal awoke him.

William Cabestan, a poet, murdered by the husband of his mistress, who ate his heart unknowingly, and died of grief.

"Haymon, a native of the Tyrolese, of gigantic stature, in the 15th century, is said to have been 16 feet high, with strength proportionate to his size."

Martius Curtius, a Roman, who "to benefit his country," plunged into a gulf, which caused his death B. C. 362.

Andrew Danican, a Frenchman, only two months before he died,

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played at the same time two games of chess with the best players, he being blind-folded, and was victorious in both games. He died in 1795.

Paul Farinato, an Italian painter, born at Verona, in 1522, was cut out of his mother's womb, who was just dead with labor. His last moments were as remarkable as his first on account of the death of his nearest relative. He lay upon his deathbed, and his wife who was sick in the same room, hearing him say, "I am going," said, "I will bear you company," and was as good as her word, they both dying at the same minute.

Joseph de Beauchamp, a celebrated French astronomer, born in Vezoul in 1752, died on Nov. 19, 1801, at the moment when Buonaparte appointed him commissary-general at Lisbon.

Christian Henry Heinecken, born at Lubeck, in 1721, spoke his mother tongue fluently at ten months of age; at one year old he knew the principal events of the Pentateuch; in two months more he was master of the entire histories of the Old and New Testaments; at two years and a half he answered the principal questions of geography, and in ancient and modern history. He spoke Latin, French, German, and Dutch with facility before the commencement of his fourth year. His constitution was so delicate that he was not weaned till a few months before his death which occurred in 1725.

Daniel Lambert, remarkable for having greatly exceeded the ordinary dimensions of mankind, in that he weighed 739 pounds, which is 151 pounds more than the great Mr. Bright ever weighed. His coffin was six feet and four inches long, four feet and four inches wide, two feet and two inches deep. There were used 112 superficial feet of elm lumber in its construction. He was born in 1770, and died in 1809.

Henry Welby, an eccentric character, confined himself in an obscure house in London, where he remained unseen by any one until his death, a period of 44 years. He died in 1636.

Thomas Jolley Death has a brother named Sudden Death, as the former told when he was on a professional visit to Nottingham, Eng., as a private detective. The father of the two men may yet be alive, and if so, has probably had time to reflect upon the hideous names with which he labelled his two baby boys to go through the world. The real name of the family is D'Ath. L. M. G.

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Questions and Answers.

SWEDBERG–SWEDENBORG. (Vol. III. p. 60.) Why did Emanue Swedenborg change his sirname from that of his father's name which is Jesper Swedberg? OBELOS.

In 1719 the Swedberg family were ennobled by Queen Ulrica Elenora, and from that time the name of Emanuel Swedberg became Emanuel Swedenborg as also the descendants of Dr. Jesper Swedberg's family. Jesper's children were Anna, Emanuel, Eliezer, Hedwig, Catharina, Jesper, and Margareta. Emanuel was born at Stockholm on January 29, 1788. His mother named him Albrecht after her father. This was while Emanuel's father was traveling in foreign parts. Jesper did not care to perpetuate his or his wife's ancestors' names, and gave as a reason that in the entire Bible he could not find a single example in which children have received the names of their parents or forefathers. He cites Jacob, who had twelve sons of whom not one was called Abraham, Isaac, or Jacob; King David had many sons, not one of whom was called Jesse, or David; Solomon had many sons, none of whom he called Jesse, David, or Solomon; the neighbors and cousins of John the Baptist desired to call him Zacharias, after his father, but his mother said, "not so, but his name shall be called John," which was confirmed by the father. Dr. Swedberg says he made an exception in naming his youngest son Jesper after himself because he was born on his own anniversary birth-date and on the same hour of the day as himself, "who first saw the ligh tof the world on the 28th of August, 1653." He says his own name means "he will write," and corresponds to the deed, and believes he has written more than any-body in Sweden; he says, "I think ten carts could scarcely carry away what I have written and printed at my own expense, and yet there is much, yea, nearly as much not printed." He says his son Jesper wrote nearly as much. Emanuel we all know was a voluminous writer. Dr. Swedberg says he himself and his wife were born on Sunday, and all is children were born on Sunday, except Catharina who was born on Easter. Emanuel was 29 years old when he was ennobled and took the name of Swedenborg, and at this time took his seat with the Nobles of the Equestrian Order in the Triennial Assembly of the States of the Realm.

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THE PRAYER OF AJAX. (Vol. III, p. 60.) I recently saw this quotation on the title-page of a book : "The prayer of Ajax was for light." What was his prayer, and where found ? Z.

This prayer is found in Homer's "Iliad," Book XVII, lines 727-731, (Pope's translation), and is as follows :

Lord of earth and air !
Oh King ! Oh Father ! hear my humble prayer :
Dispel this cloud, the light of heaven restore :
Give me to see, and Ajax asks no more.
If Greece must perish, we thy will obey,
But let us perish in the face of day.

THE PATER NOSTER. (Vol. III, p. 31.) Are there other prayers similar to the Christian Pater Noster, found in the Bibles of other nations? If so please publish some of them. STUDENT.

The Mohammedans have a prayer which they hold in great veneration. They call it by several names, as "the chapter of prayer, of praise, of thanksgiving, of treasure," etc. It is the first chapter of the Korân, and they esteem it as the quintessence of the whole book, and often repeat it in their devotions, both public and private, as the Christians do the Lord's Prayer. It is as follows :

"Praise be to GOD, the LORD of all creatures ; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou art incensed, nor of those who go astray."

POPE'S UNIVERSAL PRAYER. (Vol. II, p. 582.) I note that you compare Cleanthes' "Hymn to Jupiter," with Pope's "Universal Prayer," which leads me to ask that it also be printed with those which have appeared. Also, translate the abbreviated Latin words which generally appear with it : *Deo Opt. Max.* H. T. W.

The abbreviated motto — *Deo Opt. Max.* — is for the Latin words, *Deus Optimus Maximus* : "To the best and greatest God." Or, in other words, "To the Supreme God," or, "To the Most High God," or, "To the Great First Cause."

THE TENTH WAVE. (Vol. II, p. 46.) The Roman poet Ovid has a reference to "the tenth wave as being the most violent and perilous." Why did they so consider it ? The couplet is as follows :

"The wave, of all most dangerous near the shore,
Behind the ninth, it rolls, the eleventh before." W. H. Y.

Sir Thomas Browne, in his "Pseudoxia Epidemica," Bk. VII, ch. 17, says :

"That *fluctus decumanus*, or the tenth wave, is greater or more

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dangerous than any other, we deny, and hereby we shall seem to contradict antiquity. It is evidently false, nor can it be made out by observation either upon the shore or ocean, as we have with diligence explored both."

Mr. Ross, in his "Arctics," says Sir Thomas troubles himself to no purpose in refuting the greatness of the tenth wave, for the tenth of anything was not counted the greatest, but the greatest of anything was called the tenth; therefore anything that was greater than another was called *decumanus*.

Mr. Forbes, in his "Oriental Memoirs," describing the effect of the monsoon upon the ocean, says, "every *ninth* wave is observed to be the more tremendous than the rest, and threatens to overwhelm the settlement of Anjengo."

Dr. Henderson, in his work on "Iceland," says that they were obliged to wait the alternation of the waves in the following order:

"First, three tremendous surges broke with a heavy dash upon the rocks; these were followed by six smaller ones, which just afforded us time to land; after which the three larger ones broke again, and so on in regular succession."

THE 12-, 42-, AND 72-LETTERED NAME OF GOD. (Vol. III, p. 60.) The article in the last number, (Vol. III, p. 5,) on "The Shem-hammephorash," opened a new field of speculation to me. Please give "the twelve-, forty-two-, and seventy-two-lettered name of God." This is new to me. NEOPHYTE.

The Kabbalistic names of God are many. But according to some of the profound and esoteric writers who have explored the Talmud, Sohar, and other kabbalistic works, there are some peculiar names applied to God which represent certain attributes. We have not space to give the learned disquisitions on the names, but will give the names from which the many-lettered names are made, and even on the combination of these there is a difference of opinion.

Rosenberg gives the twelve kabbalistic names of God as follows:

Ehje, Jehovah, Elohim, El, Eloah, Gibbor, Sabaoth, Tsebaoth, Schaddai, Adonai, Makom, and Agla.

Just what the twelve-lettered name was is uncertain, many of the esoteric writers agreeing it was a sentence composed of twelve letters.

M. Franck, a recognized author on the Kabbalah, says the forty-two letters composing the divine name are the Ten Sephiroth, which

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by supplying the conjunctive (*Vau* in Hebrew) before the last Sephira, consist of exactly forty-two letters. The Ten Sephiroth are as follows, with the number of the letters in Hebrew in parentheses:

Kether (3) *Thought*, Binah (4) *Wisdom*, Chochma (4) *Understanding*, Gedulah (5) *Mercy*, Gibborah (5) *Justice*, Tiphareth (5) *Beauty* Netsech (3) *Energy*, Hod (3) *Strength*, Jesod (5) *Power*, Melcuth (5) *Actuality*. Total, 42 letters.

The seventy-two lettered name is variously composed. Oliver gives one arrangement like this: The names containing three letters each, Jah, Jeo, Iva; three containing five letters each, Havah, Gotha, Jevah; three containing seven letters each, Adonajh, Jakinai (some make it Thummim), and Jehovah; three containing nine letters each, Elchnanan, Jehabulum, and another representing *the Tetragrammaton*. This is explained as follows: $(3\times3)+(3\times5)+(3+7)+(3\times9)=72$.

Dr. Ginsburg says the Kabbalists believe that Exodus XIV, 19-21, contain the three Pillars of the Sephiroth, and the Divine Name of seventy-two words. These three verses by being arranged in three diagrams will yield twenty-four three-lettered words which give the seventy-two divine names or attributes of God. The following are the names expressed in Latin which are easily translated into English:

Adivtor,	Dator,	Fortis,	Præmium,
Adolescentia,	Decantus,	Gloria,	Propulsator,
Adorandus,	Deprecabilis.	Invocandus,	Protector,
Advocatus,	Deprecatio,	Justitia,	Quæsitus,
Aeternum,	Deus,	Justus,	Rector,
Altissimus,	Dexter,	Lætabundus,	Recordabilis,
Amabilis,	Doctor,	Laudabilis,	Refugium,
Amicus,	Dominator,	Liberator,	Regnator,
Animus,	Ens,	Longanimis,	Requies,
Assiateus,	Erector,	Magificus,	Revelator,
Anunciatus,	Ervens,	Matutinus,	Sanator,
Auxiliator,	Exaltator,	Maximus,	Salus,
Benedictus,	Exaltabundus,	Mercator,	Salvator.
Bonus,	Exauditor,	Mirabilis,	Senex,
Clemens,	Expectatio,	Multus,	Solus,
Cogitabundus,	Expetendus,	Operator,	Spes,
Compatiens,	Facies,	Opportunus,	Sublevator,
Custos,	Festina,	Oriens,	Verus.

There are several other methods used to produce the three-several-lettered names of God, but this will suffice to answer the questions.

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PLATO'S NUPTUAL DIAGRAM. (Vol. III, p. 60.) A writer on analogy speaks of the "Nuptual Diagram of Plato." Will some Platonist give the diagram or description? Z.

George Field in his "Outlines of Philosophy," Vol. I, p. 278, says the "Nuptual Diagram of Plato" is the Pythagorean proposition, or 47th of Euclid, and that the late Dr. Harrington, of Bath, has employed the same in demonstrating the universal indivisible triunity of the three primary simultaneous sounds of *the perfect musical triad*, in remarkable accordance with the Pythagorean and Platonic philosophies, which were framed upon harmonic principles; and the same analogy belongs to the harmonic triad of colors.

The subject of this diagram is also discussed in its various applications to nature in Stephen Pearl Andrews' work, "Universology."

A RULE IN MNEMONICS. (Vol. II, pp. 522, 531.) I will add to the rules in mnemonics that called "Napier's Rule:"

"The radius into the sine of the middle part = product of *co*sines of *o*pposite parts, or *t*angents of *a*djacent parts."

The vowel *o* is common in the first couple, and the vowel *a* is common in the second couple.

ROBERT J. TOTTEN, New Wilmington, Pa.

MOHAMMED IN PROPHECY. (Vol. II. pp. 527, 542, 574.) Mohammed claimed that he was foretold in the Bible by name, and that he fulfilled his prophetic mission. Where is the prophecy?

JOHN ANDERSON.

This question has received one answer, but there is still another passage which he claimed pointed directly to him in addition to the one in Haggai II, 7, where the word "Desire" is translated from the Hebrew root HMD; and in Zech. III, 8, and VI, 12, where the word "BRANCH" is translated from the word *Oriens*. Other passages are John XV, 26: "But the Comforter, whom the Father will send in my name, he shall teach you all things"; and XVI, 7: "But when the Comforter is come," etc. The word "Comforter," is rendered from the word *Paraclete*. He claims the word should have been *Periclyte*, meaning "the Illustrious," which is the meaning of the Ahmed (MHD) the name of the Arabian prophet. For further light on this curious question see Preliminary Discourse to George Sale's edition of the Korân, Sect. IV, p. 58; also Notes to same, chap. LXI.

R. K. D.

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THE LOST ATLANTIS. (Vol. II, p. 535.) I have been accustomed to regard the supposed continent of Atlantis a sa myth, but since your allusion to it, and the announcement of some of the literature bearing upon it, I have read and studied Mr. Donnelly's book, "Atlantis," and other works from which he quotes, and from a comparative examination, have somewhat changed my former views on this subject. We are continually receiving new light from the East, from whence came our ancient knowledge. Some parts of the Scriptures now appear in a new light to me, and I will mention two chapters (Ezekiel XXVII and XXVIII,) considered as possibly applicable to the lost continent. Many controversies as to the primeval races of America, and questions of its early discovery, can be examined from new data. The late Dr. F. V. Kenealy, of London, a profound explorer in the fields of ancient lore, says in his commentary on the Apocalypse, that the primeval name of the Americas was *Chi-Xi-Bau*, or *Chi-zi-vau*, in the language of the ancient race, and that the summation of the three Greek letters as numerals 600+60+6=666 has a deeper and more recondite meaning than is put upon it by modern interpreters; that it is connected with the period of years known as the "Chaldean Saros," on which "A. WILDER, M. D." has a short article, in your last number (Vol. II, p., 49). The correspondence of its parts with the *nêros* and *sôssos*, and their Greek values, are noticeable. Godfrey Higgins also speculates on the same subject in his *Anacalypsis*. We must refer interested ones to the 853-paged work of Dr. Kenealy on the "mystical book."

Dr. Kenealy's works are a storehouse of information on a great variety of topics, and serve as a *syllabus* of subjects for expansion.

G. M. L.

THE LOST TEN TRIBES. Is there any mention of the Lost Tribes in any Sacred Books except the Old Testament? What is a good work on the subject? STUDENT.

We saw recently in some commentary on John x, 16, ("Other sheep I have which are not of this fold,") that this passage had direct reference to the "Lost Ten Tribes." There is now quite a large literature on this subject, and also an exponent of the claims of the English as being their direct descendants; the organ is the *Banner of Israel*, edited by "Philo-Israel," London.

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QUESTIONS.

—o——o—

(a) William E. Damon, in "Ocean World," says "the rock-fish has a beautiful and graceful form, and curious grometrical markings. On account of certain peculiarities, the unusual shape of its caudal fin, and other points, it was a particular object of scientific interest to the late Prof. Agassiz." Will some one give a more extended description of this fish? What are its geometrical markings, etc.

A. M. A.

(b) Some years ago a book was written, and published, by a person calling himself "Elder Triptolemus Tubbs." We do not find this *nom de plume* in Haynes's "Pseudonyms." We have an impression it was semi-religious in character. Can any reader give me information of the book, where and when published? J. J. J.

(c) How is sound produced in wind instruments? Has the fact ever been determined? What is the difference in the formation of sound in the clarionet and flute? I. W. A., Natick, R. I.

(d) How do snakes climb trees, fences, or walls?

FARMER BOY.

(e) "O, Galilean! Thou hast conquered!" Whose last words are these? Z.

(f) Why was the *shamrock* chosen as the emblem of Ireland?

ADELBERT.

(g) What is the "Vatican" at Rome, and why so called?

ADELBERT.

(h) Where do we find the word *Baughnaughclaughpaugh* and its etymological definition? Webster and Worcester do not define the word. ADELBERT.

(i) From what personages did "Pompeii and Herculaneum" receive their names? Were there three personages, two by the name of *Pompeius* and one *Hercules?* ADELBERT.

(j) What were the "four winds of heaven," which are mentioned in the Scriptures and ancient works? ADELBERT.

(k) Are there more than four ways to read languages, namely:

1. The English—which reads from left to right.
2. The Hebrew—which reads from right to left.
3. The Chinese—which reads from top to bottom, or downward.
4. Boustrophedonally—*oxen ploughing*—alternately—left to right, then right to left. JOSEPHUS.

(l) Where do we first find the mention of *ferry-boats*, and how probably constructed? SEARCHER.

(n) Why is a newspaper reporter or correspondent sometim called a *Bohemian?* SEARCHER.

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

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Publishers' Remarks.

We apologize for appending to the May No. the quite lengthy article on "The Master's Mallet." The paper is in keeping with much that comes under the various subjects of this magazine, and it will answer a thousand-and-one questions that a person might ask on the matters discussed; besides, a thousand-and-one questions more can be asked from it now, some of which could be answered more in detail.

Correspondents must be patient, as all articles cannot appear in a single No. We have devoted the May portion to answers, as we had a good supply in stock.

Many books, pamphlets, magazines, etc., are laid over for mention in a future No.

WILLIAM SHAKESPEARE AND ALLEGED SPANISH PROTOTYPES. Paper No. 3, read before the Shakespeare Society of New York, on Jan. 28, 1886, by Albert R. Frey, Assistant Librarian of the Astor Library, and Librarian of the Shakespeare Society. This Society was incorporated April 20, 1885. It was formed "to promote the knowledge and study of the works of William Shakespeare, and the Skakesperean and Elizabethan Drama. Appleton Morgan is President, and Prof. Thomas R. Price, of Columbia College, is Vice-President.

Paper No. 1 was on "Ecclesiastical Law in Hamlet," by R. S. Guernsey. Paper No. 2 was on "Venus and Adonis," a study in Warwickshire dialect, by Appleton Morgan.

Mr. Frey's paper is handsomely published in octavo form of 41 pp., and shows research, and he has displayed learning and ability in presenting his subject in a clear and intelligible manner.

The papers are sold at $1.00 each, and can be obtained by addressing Messrs. Brantano Bros., Union Square, New York City.

HOWE'S SEVEN-HOUR SYSTEM OF GRAMMAR. This popular work on Grammar was prepared by Prof. D. P. Howe, of Boston, Mass., and was first published in 1870. The first edition sold rapidly, and was out of print in three years. In 1874, a second edition of the work was published, having been entirely re-written by the author. This was exhausted in less than a year. The third ten-thousand edition was published the same year, re-written and re-arranged, and this edition sold rapidly. During the last few years the printer and publisher has had repeated calls for copies of the work, and he has procured from Boston a few copies of the remainders, which will be sent by mail, on receipt of 50 cents (the original price.) 12mo. Pp. 48. Address C. F. Livingston, 558 Chestnut St., Manchester, N. H.

"THE UNVEILING OF ISIS," by Charles Latimer, C. E., editor of the *International Standard*, (Cleveland, O.,); and "ALPHA AND OMEGA, or The Mystery of Trinity in Unity solved by Kaleidoscopic Symbols," by Jas. A. Bliss, are now being published in ths columns of *The N. D. C. Axe and True Keystone*. For a sample copy address a postal to J. A. Bliss, editor, South Boston, Mass.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *The universe is but a mean between to extremes, both of which are inconceivable.*"—SIR WM. HAMILTON.

VOL. III. MAY AND JUNE, 1886. NOS. 5 & 6.

The Prize Questions and Answers.

The dozen prize-questions, published in NOTES AND QUERIES (Vol. II, Supplement to December No., 1885,) having failed to receive their proper answers, we publish the questions and answers as follows:

1. What personages have been called " the ablest of all conscience-stretchers," and by whom?

The individuals referred to were Mr. Downing, and Stephen Marshal, who absolved from their oaths the prisoners released at Brentford. (*Vid.* Butler's *Hudibras*, Part Third, canto III, lines 735-740).

2. What poem has been characterized as " the brandy of genius mixed with the water of absurdity," and by whom?

Dr. Parr said this of *Lewesdon Hill*, a poem by the Rev. William Crowe, published in 1786.

3. Who wrote these lines, and what nation is referred to in them?

" From our inns a stranger might imagine that we are a nation of poets, machines at least containing poetry, which the motion of a journey emptied of their contents. It is from the vanity of being thought geniuses, or a mere mechanical imitation of the custom of others, that we are tempted to scrawl rhyme upon such places."

The English nation is referred to, and the lines occur in *The Man of Feeling*, by Henry Mackenzie (chap. XXXIII).

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4. What are "the seven rules of Catwg the Wise," and where are they to be found?

These maxims were given by Catwg to Taliesin, chief of the Bards, and a list of them is to be found at the end of Chapter LXII, in *The Doctor*, by Robert Southey. They are as follows:

Think before thou speakest:
First—what thou shalt speak;
Secondly—why thou shouldst speak;
Thirdly—to whom thou mayest have to speak;
Fourthly—about whom (or what) thou art to speak;
Fifthly—what will come from what thou mayest rpeak;
Sixthly—what may be the benefit from what thou shalt speak;
Put thy word on thy fingers' ends before thou speakest it, and turn it these seven ways before thou speakest it; and there will never come any harm from what thou shalt say.

5. Of what celebrated author's poem was it said that—

> Thou hast not missed one thought that could be fit,
> And all that was improper dost't omit;
> So that no room is here for writers left,
> But to detect their ignorance and theft.

Andrew Marvel wrote these lines on his friend's (John Milton) poem, *Paradise Lost.*

6. Who wrote the following lines:

> 'Tis but a little space we have
> Betwixt the cradle and the grave;
> Yet are our cares and evils such,
> That even that little is too much.
>
> Here's nothing real; we may seem
> To live; but then that Life's a dream.
> We talk as if we something were,
> And whilst we talk we disappear.

These are the opening lines of a short poem entitled *Life*, by Nahum Tate, who succeeded Shadwell as poet-laureate in 1692. They will be found in any edition of his works.

7. Who was Pélé?

Pélé's Hair. A singular product of vitreous lavas is called in Hawaii "Pélé's Hair." This silky, filamentous substance is described by Miss Gordon Cummings, in her latest book of travels, as "of a nigh olive-green or yellowish-brown color, and glossy, like the byssus of certain shells, but very brittle to handle." It is said to be produced by the wind catching the fiery spray thrown up from the crater, but the extreme fineness of its texture seems rather to suggest the action of escaping vapors within the lava itself. This view is strengthened by the circumstance that a perfect counterfeit is fabricated at iron-

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works by passing jets of steam through molten slag, when a material resembling vitreous cotton-wool, admirably adapted for packing fragile articles, results. The chief seat of its natural production is the great Hawaiian crater of Kilauea (personified as the fire-goddess Pélé), and it is found well adapted for nest-building by some inventive Hawaiian birds.—*Edinburgh Review.*

8. What person had the reputation "to employ at the same time his ears to listen, his eyes to read, his hand to write, and his mind to dictate;" and who said this of the person?

Pliny says this of Julius Cæsar, the Roman emperor. (See Munsell's "Every Day Book of History and Chronology," page 272.)

9. What man was known as "The Man of Truth;" and who gave him this characteristic name?

This name was applied by the Indians to Charles Thomson, who died August 16, 1824, at the age of 94 years. He was the first secretary of Congress, in which office he continued 15 years. He was the translator of the *Septuagint* in four volumes. (See Munsell's "Every Day Book of History and Chronology," page 324.)

10. What man ordered his body, when he died, to be thrown into the sea to prevent his wife from dancing over his grave which she had threatened to do if she survived him; and when and where did this take place?

The body of Samuel Baldwin, of England, in compliance with his will, was immersed in the sea at Lymington, on May 19, 1736. The motive for this extraordinary mode of interment was as stated above. (See Munsill's "Every Day Book of History and Chronology, p. 199.)

11. What distinguished person wrote the following epitaph for his own tomb on which it is engraved, and when did he die, and where:

"*Mes amis, croyez vous que je dors.*"

Stanislaus, chevalier de Bouffleurs, died at Paris, January 17, 1815, at the age of 78 years. He was the son of the marchioness de Bouffleurs, mistress of Stanislaus, king of Poland. He distinguished himself in the army, which, however, he left to give his attention to literature. He was considered one of the most ingenious men of his time, and was noted for the elegance of his manners, and conversation. The epitaph on his tomb, written by himself, is characteristic of him. (See Munsell's "Every Day Book of History and Chronology, p. 31.)

12. Of what celebrated poem has it been said that "for majesty of

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style, it is, and ever will be, the standard of good writing," and w are that distinguished poet said this of it?

John Denham, one of the minor British poets, died March 19, 1688, He was born at Dublin, in 1615, and first became known in 1641 by his tragedy of *The Sophy*. In 1643 appeared his first edition of *Cooper's Hill*, a justly celebrated poem, of which John Dryden says the above. (See Munsell's "Every Day Book of History and Chronology," page 109.)

THE SCALE. It is said that the first six syllables of the musical scale,—*ut* (or *do*,) *re*, *mi*, *fa*, *sol*, *la*, *si*, *do*, are the commencement lines of an ancient monkish hymn to John the Baptist. The lines, as I have them, are:

Ut queant laxis
Resonara fibris
Mira gestorum
Famuli tuorum
Solve polluti
Labii reatum
Sancto Johannes.

Do I quote the lines correctly? Can any reader do better, and, also, punctuate the same? I would like, to see a litterel and free translation. H. B. J., Terre Haute, Ind.

"THE SIMPLE COBLER OF AGAWAM." Rev. Nathaniel Ward, of Ipswich, Mass., in 1645, wrote "The Simple Cobler of Agawam." It was printed in London, in 1647. The author was neither simple nor amusing, but was pedantic, and striving for wit seldom got farther than a play upon words. He says of the proverb, "Nine tailors make a man:" (Vol. I, p. 49,)

"It were well if nineteene could make a woman to her minde; if Taylors were indeed men, well furnished but with meer morall principles, they would disdain to be led about like apes by such mymick Marmorets. It is a most unworthy thing for men that have bones in them to spend their lives in making fiddle-cases for futilous women's phansies, which are very pettitoes of infirmity, the gyblets of perquisquilian toyes."

Mr. Ward, who wrote over the assumed name of "Theodore de la Guard," was born at Haverhill, in Suffolk, England, in 1570. He had some connection with the Massachusetts Company in 1629. He got into trouble as a non-comformist in 1641, and came to America in 1634, and became pastor of the church at Ipswich, formerly Agawam.

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Questions and Answers.

"GIVE ME THE MAKING OF THE SONGS OF A NATION AND I CARE NOT WHO MAKE THE LAWS." (Vol. III, p. 59.) Who is the author of the expression?

Z. B., Weare, N. H.

Andrew Fletcher of Saltoun, Scotland. He was one of the most notable historical figures of his time (1653–1716), and had a most romantic and adventurous life. The exact words he employed were quite different from the usual quotation given by "Z. B." They were:

"I said I knew a very wise man so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads he need not care who should make the laws of a nation, and we find that most of the ancient legislators thought that they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic poet."

This quotation is from his "An Account of a Conversation concerning a right Regulation of Governments for the Common Good of Mankind." Fletcher was a man of something of the style of Benjamin Franklin. He had very great influence over his associates, wrote in forcible English, and interested himself in the welfare of common people, but his life was full of danger and adventure, while Franklin's was very peaceable.

M. W. HARRINGTON, Ann Arbor, Mich.

In C. C. Bombaugh's work, "Gleanings for the Curious," page 381, I find the following attributed to Sir Philip Sydney (1554–1586):

"Let who may make the laws of a people, allow me to write their ballads, and I'll guide them at my will."

J. H. W. SCHMIDT, Ansonia, Ohio.

Charles J. Fox, in his "History of Dunstable," published at Nashua, N. H., 1846, page 124, attributes to Chatham (1708–1778), the following: "Let me make the *ballads* of a nation, and I care not who makes the laws."

Mr. Schmidt also says that in the Hoyt-Ward "Cyclopædia" it is given, as quoted by Mr. Harrington above, and attributed to Andrew Fletcher in a "Letter to the Marquis of Montrose, the Earl of Rothes."

MAGNIFYING POWER OF OPTICAL GLASSES. (Vol. III. p. 60.) The magnifying power of telescopic and other similar glasses depends

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upon their size and strength. How does the optician determine that power, and how is it expressed? R. HOYLE, Appanaug, R. I.

The magnifying power of optical glasses depends on the material, on the curvature of the lenses, and on their combination. The size is of only incidental importance, so far as magnifying is concerned. The rules for determining it are given in most text-books in physics, but in actual practice they are rarely followed exactly. The lenses are made to approximate to the rules and the actual magnification for any combination is determined by experiment. The experimental methods are too numerous and elaborate to be given here, but they can be found in the astronomies and books on the microscope. That the theoretical rules are not followed is a matter of convenience, not necessity. Professor Rowland some time ago, as a matter of interest, constructed lenses on the principles of physics purely and found them satisfactory. M. W. HARRINGTON.

WHERE THE CONQUEROR OF ROME WAS BURIED. (Vol. III, p. 60.) "A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had bueied him were slain, that no one might find out where the conqueror of Rome was buried."

Who is here referred to, what river, what prisoners were slain, and by whom slain? OBELOS.

Alaric was the one thus buried. The river turned from its course was the Busento near Cosenza, in Calabria Citra, Italy. The prisoners were probably natives, and they were slain by Alaric's ferocious followers in order to conceal the place of his burial. (See Gibbon's "Roman Empire," Porter & Coates' edition, Vol. III, p. 58.)

M. W. HARRINGTON.

Of Attila, king of the Huns, it is said "that his body was placed in three coffins—the first of gold; the second of silver; and the third of iron; that the caparison of his horses, with his arms and ornaments, were buried with him; and that all the captains who were employed to make his grave were put to death, so that none might betray the resting-place of the king of the Huns."

History tells us of Alaric, the king of the Goths; "to form a grave for the mighty Alaric, the course of the Busentinus, a small river which washes the walls of Consentia, was diverted, and his corpse royally arrayed, was deposited in its bed. The stream was then re-

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stored to its original channel; and, that the secret of the resting-place of Alaric might never be known, a massacre was made of all the prisoners, who had been engaged in the work."

J. H. W. SCHMIDT.

ROGER BACON'S ANAGRAM CONCEALING GUNPOWDER. (Vol. III, p. 59.) Who can furnish the anagram in which Roger Bacon concealed the making of gunpowder? ROGER.

The sentence in which Roger Bacon describes the constituents of gunpowder occurs in his *Epistola de secretis operibus artis* (p. 69), and is as follows:

"*Sed tamen salis petræ LURU VOPO VIR CAN UTRIET sulfuris, et sic facies tonitrum et coruscationem, si scias artificium.*"

The words in capitals are commonly supposed to be anagrammatic, but no satisfactory transposition of the letters can be made. The 12th, 13th, 11th, 6th, and 14th letters make "car*on" which some believe to be *carbon;* the 7th, 2d, 1st, 5th, 19th, and 17th letters make *pulver* (=powder), hence powdered charcoal is supposed to be indicated by the enigmatical words. Only a small part of the letters, however, are used in this interpretation.

Some authorities give these words: *luru mope can ubre*, which is simply a transposition of the letters forming *carbonum pulvere* and has evidently been devised to suit the occasion.

H. C. BOLTON, Hartford, Conn.

"PRAISE FROM SIR HUBERT STANLEY IS PRAISE INDEED." (Vol. III, p. 59.) Can any one direct me to the origin of this phrase? DJAFAR.

The quotation, "Praise from Sir Hubert Stanley is praise indeed," should be given thus: "Approbation from Sir Hubert Stanley is praise indeed." It occurs in "A Cure for the Heartache," by Thomas Morton (1764–1838) author of "Speed the Plough," and other works. PUCK.

BLENNERHASSET AN ENGLISHMAN. (Vol. I, p. 176.) Was Blennerhasset, tried in Richmond, Va., for engaging in Aaron Burr's plot, an Englishman or an Irishman? In Lippincott's "Dictionary of Biography," by Dr. Thomas, he is said to be an Englishman. By William Wirt, at the trial, he was called an Irishman. DONO.

The American additions to Chambers' Encyclopædia says that Herman Blennerhasset was born in England in 1734, bred to the law

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in Ireland, and, that selling his estates in Ireland, he came to the United States. J. H. W. SCHMIDT.

WARMEST AND COLDEST AVERAGE TEMPERATURE. (Vol. II, p. 415.) What State in the Union has the warmest average temperature? What State the coldest? O. J. EATON.

The warmest average temperature in the U. S. is 69° as reported from New Orleans, Louisiana, and Tucson, Arizona. The coldest average temperature is at St. Paul, Minnesota, and is 42°.

J. H. W. SCHMIDT.

DEEP SEA-SOUNDINGS. (Vol. II, p. 590.) What and where have been the deepest sea-soundings from which bottom specimens, and temperature have been obtained? GIMEL.

The deepest trustworthy sea-sounding ever made was 26,850 feet, due north from New Guinea. Deeper soundings have been reported, but no one knew how much was "sounding," and how much was "drift," as the instruments were inaccurate. J. H. W. SCHMIDT.

MEETING-HOUSE FIRST APPLIED TO CHURCH. (Vol. III, p. 59.) When and under what circumstances was the word "meeting-house" first applied to a church edifice? J. M. C., Castleton, Vt.

After the Puritans of England separated from the Established Church in the time of Charles II, the name meeting-house was applied to their places of assemblage. They seem to have preferred it themselves, regarding church, priest, bishop, and marriage-rings, as pertaining to popery. The methodists and Quakers were even more attached to the distinction than the Dissenters. A. WILDER, M. D.

WAS THERE A BATTLE FOUGHT AT LEXINGTON, MASS., APRIL 19, 1775.? (Vol. III, p. 51.) As I have read it, the minute men of Lexington were drawn up on the common there, fired upon and dispersed without any shooting back. The real battle was at Concord, where several men got hurt on both sides, and did not go home.

A. WILDER, M. D.

CORRECTIONS. Perhaps some of my writing is a little illegible; at any rate I desire to correct a word or two in the February-March Nos., 1886. Vol. III, p. 48, 4th line from bottom of my article, read "Gercoa, lively, is the source of our word, 'chirk.'" Page 49, 18th line from top, read "Tyrants, also, though better rulers than kings, were regarded as profaners of the old sanctities." In those days orders were privileged. Certain individuals and classes regarded it as their place to rule, and others' duty to obey. A. WILDER, M. D.

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HISTORY OF THE LETTER J. (Vnl. III, p. 42.) "B. C. MURRAY" questions my statement that J j was introduced as a new letr* in (*i. e.* about) midl of 17th century, and cites a work printed 1631, in which it is used with power of J as now. The truth is, it *came into general use* coëval with Cromwel's power, 1649 to 1658. From 1630 to 1646 its use is rare; from 1640 to 1650, not infrequent, yet not very comon; from 1650 to 1660 it is overwhelmingly prevalent; after 1660 its use was almost universal in Britain. Between 1620 and 1630 its use must be exceedingly rare, altho it wud not surprise me to see it. It is not found in the 1623 edition of Shakspere. There is *Iohn, Iack, Iuno, Iupiter, Iulia, iust, iest, ioyne*, etc., for *John, Jack, Juno, Jupiter, Julia, jnst, jest, join, etc.* Curiusly enuf we hav in the title page an ornamental capital I twice in the word ORJGJNALL. In the ordinary Roman type in the body of the work *J* is not found. The above does not conflict with the fact that J occurs even erlier, but it was not used for the sound J, as now. In centuries preceding the 17th, it became fashionabl to tail the last I or *i* in a Roman numeral, as viij for eight, xij for twelv. This fashion prevails in script to our day, being, however rarely seen now except in fysician's prescriptions. Hence the type-founders of 15th and 16th centuries, to imitate a ritn fashion, cast a taild *i*, which was and is *j*. In 17th century the bright tho't ocurd to several that it wud make a good new letr, and so it came into use, and I was taild to make its capital J. This will explain its divers use by different nations: the French use it with the power of *s* in our word *vision;* Italians, for vowel in *eel;* Spaniards, for the aspirant, our *h;* Germans, like *y* in *yet.* Which nation first used it as a new letr is an interesting query. In the printer's case of our day J is placed after Z, evidence of recent introduction.

A. H., Port Hope, Ontario.

* REVISED SPELING. Omit evry useles letr: change *d* to *t*, *ph* to *f*, *gh* to *f*, if sounded so. These rules are nearly tantamount to the 24 rules givn Vol. II, p. 568, but much more redily remembered and easily aplied. They ar justified by Revision of Speling (now in progres). Such speling is to be preferd, just as Revised Translation of Bible is preferd to that of 1511. For further particulars send stamp for *Fonetic Herald*, Port Hope, Ontario.

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HISTORY OF THE LETTER W. In like maner, printers of the 16th and 17th centuries, recognizing the first sound in *wet* as not having its own letr, and not having the asinine stupidity of resistance to improvement exhibited in our day, began to doubl V for the sound W, thus VV. After a time, the two were joined and cast as a single type as now. Of this, ther wer two forms: in one the last stroke of the first V crosst the first stroke of the second. In 16th-century books one wil ofn see W, this crosst W, and VV on the same page. This was becaus printers sometimes had it in one font or size of type, and not in another font or size in the same printing office. W got prety wel setld about close of the 16th century. Neither French, Italian, nor Spanish hav ever adopted W into their alphabet, altho they hav the sound which we have assigned to it. Germans use it with power of our V, in that pronunciation called "the best German." In certain districts it represents a sound very near that we give it. It is probably from these Saxon districts that our Anglo-Saxon tung has acquired the sound. Having got the sound, our ancestors very properly invented a new letr for it. So shud we invent new letrs for the sounds in our language which lak separat alfabetic signs.

A. H., Port Hope, Ontario.

MURDERING LATIN. A PROTEST. Allow me to protest against the modern fashon of representing clasic Latin by *italics* and lower case letrs. Such is proper for modern tungs, but not for Latin, which during the clasic age had capital forms only in its alfabet of 20 letrs:

A, B, C, D, E, F, G, H, I, L, M, N, O, P, Q, R, S, T, V, X.

Yet our modern printer puts in haf-a-dozen other now letrs:

J, K, U, W, Y, Z ! !

The script forms are the invention of a later age, the monkish or medieval. Our *italic* is a modern standing imitation of this monkish script; our lower case, an upright imitation. Let me sugest, as being more true, puting Latin quotations in SMALL CAPITALS. "Julius Cæsar" wud then be IVLIVS CÆSAR. In ephigraphy and numismatics this is very wel now. The idea of puting such new-fangld letrs as J and V into clasic Latin is preposterus. Horace and Virgil cud not read their own works in modern dres, which is not a respectabl imitation of clasic Latin, but a mongrel, hybrid, hermafrodite conglomeration of antique,

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medieval,modern—neither fish, flesh, nor fowl—neither Latin nor anything els. A. H., Port Hope, Ontario.

MAGNIFYING POWER OF OPTICAL GLASSES. (Vol. III, pp. 60, 81.) If rays fall upon a convex glas they wil, after refraction, meet at or converge to a point called the focus. If the incident rays be paralel, the point is the *principal* focus. All rays are practicaly paralel if the luminus point be at a comparativly great distance. The focal distance is distance between centr of glas and principal focus. The shorter the focal distance the stronger the glas. In Britan and America the distance is commonly exprest in inches; where the metric system is in vog, ofn in corresponding values. A 3-inch glas is said to hav a power of ⅓; an-8 inch glas, ⅛; etc. Hence the nearer the fraction to unity the stronger the glas, 1 denoting a one in glas. In concave glases, it is the same as with convex, MVTATIS MVTANDIS. The focal distance of microscopic glases is the fraction of an inch, as 1/6, the smaller the fraction the more the magnifying power: *i. e.* or focal distance 1/6, the power is 6. A. H., Port Hope, Ontario.

FRENCH MEDICAL SAVAN. (Vol. III, p. 59.) What great Frenchman was in his labratory on his wedding day and had to be sent for to be married? PHILOS.

Louis Pasteur, the celebrated French medical *savan*, noted for controling the diseas of the silkworm which had nearly destroyed Italian and French industry, and for his cures of splenic fevr in the lower animals and prevention of the same by succesiv inoculations with virus of increasing strength, as likewise for his more recent succeses with hydrofobia in like maner, was so deeply absorbed in his labratory work on his wedding day that a messenger had to go for him. The statement will be found on page 22 of the "Life and Labors of Louis Pasteur," by his son-in-law (translated,) publisht by Appleton & Co., New York, 1885. A. H., Port Hope, Ontario.

TARPEIAN ROCK. (Vol. III, p. 59.) "What is the Tarpeian Rock?" What the "Dighton Rock?" and the writing seen thereon at low tide? GIMEL.

The Tarpeian Rock, or *Tarpeja mons*, is that part of the Capitoline Hill, on the western side, overhanging the river Tiber. Its present hight is about 55 feet. It was formerly higher, but time, the wear by

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the elements, and earthquakes have shattered it and reduced its elevation. The Romans employed it for the execution of offenders against the State. Manlius Capitolinus who delivered the city when about to be taken by the Gauls, had embraced the cause of the people against the patricians. This anciently was the course taken by men ambitious to be "tyrants," or "people's kings" who were not sacerdotal personages. Persistratos and his son, Gelion, and his successor, were such. Manlius was accused of aiming at regal power, tried and acquitted by the comitia. But Camillus, his personal enemy, becoming dictator, procured his condemnation by the Curiæ, a patrician tribunal. It is said however that he was not thrown down the rock by virtue of any sentence, but only that his enemies hired a slave to assassinate him in that way. This occurred A. C. 381. The source of the name of the rock is not known. The legend of the maid Tarpeia opening the gates of the citadel to the Sabines is a fiction not worth repeating.

The Dighton Rock, on Taunton river, Massachusetts, is covered with designs, pecked in the stone, possibly the figures of men and animals. The late Rev. Dr. Absolom Peters transmitted an account of them, I think with a copy, to the Royal Society of Northern Antiquaries of Denmark, and a great many attempts have been made to show them to have been Runes. The learned Finn, Maguusen, indeed did render them into Old Norse, which purported that Thorfinn, the Northman with 151 followers took possession of the region, A. D. 1008. It is pretty certain that the bold Northmen did go into that region, and give its name to Mt. Hope Bay. He had just married a buxom widow up in Greenland, and tet out to found a colony which should begin a new nation. At Buzzard's Bay where he wintered, his son Snorri was born, probably the first child of European parentage ever born on the continent. The country then was not so cold as now; corn grew wild, as well as the vine, and there was no snow in winter. The Esquimaux made living uncomfortable, and the Thorfinn decided not to remain. But, though he was the descendant of Amals, his literary talent was not well developed. The scrawls on the rock are as likely to be the production of a literary Mohegan as of a Dane, and indeed are more like Indian performances.

A. WILDER, M. D., Newark, N. J.

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ONETEEN, TWOTEEN, THIRTEEN. (Vol. III, p. 60.) Why were not our numerals made uniform to read *oneteen, twoteen,* thirteen, etc., instead of "eleven," "twelve," etc.? ARUN.

The reference to the derivation of the numerals were virtually as "ARUN" suggests. *Eleven* is from *endleafon, end one,* and *leaf ten. Twelve,* again, is from *twelfte,* importing two and ten. Languages are not derived with critical regard to etymologies; even the Sanskrit, which Godfrey Higgins believed to have been constructed by priests as a sacred tongue, has irregularities. So the Old Saxon *tehan* (Sanskrit *dasan*) has been perpetuated in our word *ten,* crowding the end *leaf* into oblivion. In fact, despite the apparently more convenient decimal mode of enumeration, the common people seem to hate it. The French peasants still use the anterevolutional weights and measures; our own people reluctantly gave up shillings and pence; and every English-speaking people detests the metric system. To this instinctive aversion I attribute the adherence to the words *eleven* and *twelve* in our language. A. WILDER, M. D.

COSMO DE MEDICI. (Vol. III, p. 60.) Why was Cosmo de Medici called the "Father of the People, and the Freer of his Country"? ARUN.

Cosmo de Medici was leader of the democratic party in Florence, as his ancestors had been before him. He was bold and outspoken in his criticisms of the ruling olligarchy, who procured his banishment in 1433. The next year he was recalled, and thenceforth exercised a ruling influence over the affairs of the Republic. He was careful to preserve the country in peace. He was the patron of the Platonic philosophy, art, and liberal science; and however ambitious to be first, he gradually and successfully labored for the good of his fellow-citizens. Hence, in their gratitude, they gave him the title borne by Cicero, and several of the Emperors, Father of his Country.

A. WILDER, M. D.

THE BOHEMIAN. (Vol. III, p. 76.) Why is a newspaper reporter or correspondent sometimes called a *Bohemian?* SEARCHER.

A gipsy or imposter. The first gipsies that entered France came from Bohemia. A slang phrase applied to literary men and artists of loose or irregular habits, living by what they can pick up. "Never was there an editor with less about him of the literary Bohemian, a strong contrast to his unhappy contemporary Chatterton." — *Paston Letter, Fortnightly Review.* DAVID M. DRURY, Williamsburgh, N. Y.

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THE VATICAN AT ROME. (Vol. III, p. 76.) What is the "Vatican," at Rome, and why so called? ADELBERT.

The ancient palace of the popes, and the most magnificent in the world, stands at Rome on the right bank of the Tiber, and on the hill anciently called by the same name; derived, according to Aulus Gellius, from Vaticinium, or rather from an ancient oracular deity of the Latins, called by the Romans Jupiter Vaticanus, who was worshipped there. Some say Pope Symmachus began the construction of the palace. It was inhabited by Charlemagne in 800; and the present irregular edifice has raised by the gradual additions of a long series of pontiffs. Its extent is enormous, the number of rooms, at the lowest computation, amounting to 4422; and its riches in marbles, bronzes, and frescoes, in ancient statues and gems, and in paintings, are unequalled in the world; not to mention its library, the richest in Europe in manuscripts. The length of the museum of statues alone is computed to be a mile; here are the Sistine chapel; the Camere of Raphael, painted by himself and pupils; the Museum of Pius VI, peculiarly rich in objects of ancient Italian workmanship; and other deposits of art and antiquity, each of which by itself would suffice to render a city illustrious. ANDREW SMITH.

IRELAND'S EMBLEM—THE SHAMROCK. (Vol. III, p. 76.) Why was the *Shamrock* chosen as the emblem of Ireland? ADELBERT.

Shamrock is the Irish name for three-leaved grass, or trefoil. According to legendary tradition, when St. Patrick landed near Wicklow, to convert the Irish, in 433, the pagan inhabitants were about to stone him; but having obtained a hearing, he endeavored to explain to them the Trinity in Unity; but they could not understand him, till, plucking a trefoil from the ground, he said: "Is it not as possible for the Father, Son, and Holy Ghost, as for these leaves, to grow upon a single stalk?" Upon which (says the legend) the Irish were immediately convinced. ANDREW SMITH.

FERRY-BOATS FIRST MENTIONED. (Vol. III, p. 76.) Where do we first find the mention of *ferry-boats*, and how probably constructed? SEARCHER.

I find the first mention of a "ferry-boat" in the Bible (II Samuel XIX, 18): "And there went over a ferry-boat to carry over the king's household, and to do what he thought good." Z.

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CANONIZATION. (Vol. II, p. 608.) Will some person give an account of the canonization of a saint? Z.

Canonization is a ceremony in the Roman Catholic Church by which holy men deceased are enrolled in the catalogue of saints. The privilege of canonizing was originally common to all bishops, and was first confined to the Pope by Alexander III, in 1170. When it is proposed to canonize any person, a formal process is instituted, by which his merits or demerits are investigated. Hereupon the *beatification* of the person in question is pronounced by the Pope, and his canonization follows on the production of testimony to miracles performed at his tomb or by his remains. The day of his death is generally selected to be kept in his honor, and is inserted as such in the calendar.

CLIMACTERICAL YEAR. (Vol. II, p. 460.) Is there any statistical proof from mortuary tables, or from physiological views, that the great "climacterical year"—age of 63—is fraught with more diseases and deaths, than other years previous or subsequent to that age?

J. PAYSON SHIELDS.

Certain years in the life of man have been from great antiquity supposed to have a peculiar importance, and to be liable to singular vicissitudes in his health and fortunes. This superstitious belief is supposed to have originated in the doctrines of Pythagoras. The well-known notice of the climacterical year—63—supposed to be particularly dangerous to old men, in a letter of Augustus Cæsar, preserved by Aulus Gellius, evinces its prevalence among the Romans. This year has been called by some astrological writers, "horicus," as having been peculiarly fatal to great men. The virtue of this year seems to consist in its being a multiple of two mystical numbers, 7 and 9. It is certainly singular that usage should have attached in all countries peculiar distinction to years which are denoted by compounds of the number 7. Thus 14 has been fixed for various purposes as the epoch of puberty; 21 of full age; 35 has been selected by Aristotle as the period when the body is in its highest physical vigor. The same author supposes the vigor of the mind to be perfected at 49; 63 is the grand climacterical year; 70 the limit of the ordinary age of man. Bodinus says that 7 is the climacterical number in man and 6 in woman. The term *climacteric disease* has more lately been applied to that declension of bodily and vital powers which is frequently observed to come on in the later period of life, and from which many persons rally so as to attain extreme old age.

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QUESTIONS.

(a) Will some reader inform me where information can be had regarding the life and career of Olive, Princess of Cumberland, subsequent to 1822? also, the date of her death? Olive claimed to be the legitimate offspring of Henry Frederick, brother of King George III, and the daughter of Dr. James Wilmot, to whom Frederick was secretly married in 1767. The encyclopædias are silent on the subject.
B. C. M., Dennison, Texas.

(b) Was the correct middle name of our late President James *Abraham* Garfield? or, James *Bryham* Garfield, as engraved on the memorial window presented to Williams College by Cyrus W. Field?
Was the correct first name of our late President, *Hiram* Simpson Grant? or, *Ulysses* Simpson Grant, as he was called while President?
Is the first name of our present President, *Grover* Cleveland? or, *Stephen* Grover Cleveland, as he was announced and bannered in the campaign of his election? OBELOS.

(c) Why is Edinburgh, Scotland, sometimes called "Auld Reekie?"
D. M. DRURY, Williamsburgh, N. Y.

(d) What are the "five follies of science"? D. M. DRURY.

(e) What is the origin of the popular superstition connecting a horse-shoe with good luck? D. M. DRURY.

(f) Were the ancient "Rose-worshippers" the same as the Rosicrucians? ARUN.

(g) Of what material does a spider spin a thread, which although barely visibly to the eye, is strong enough to sustain the weight of its body? When gluing the threads together, in weaving its web, does the glue issue from its tentacle, as its natural channel, or is it taken from some part of its body? C. D. GRIMES, M. D., Sturgis, Mich.

(g) What instinct or power does the bee, the cat, the pig, and the dog, have, when having a blind over their eyes, or chloroformed, and taken in a circuitous, or angular direction, and then liberated, start immediately in the right direction, and keep the same until arriving at the first starting place. C. D. STURGIS.

(h) I have seen it stated that there is a remarkable acrostical hymn on the words *Iesous Christos Theos Uios Soter*, said to have been composed by the Sibyls. Can some one furnish it, or inform me where it is found? The initials of these words give us *Ichthus* the Greek word for "fish," which was often carved on monuments in the middle ages as a Christian emblem. Z.

(i) What are the *Greater* and *Lesser* Doxologies, as they are sometimes designated? Z.

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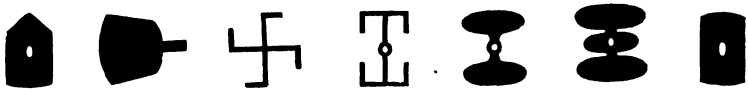
THE MASTER'S MALLET;

Or, The Hammer of Thor.



1. Common Gavel.
2. Setting-Maul.
3. Thor's Hammer.
4. Ancient Mallet.
5 and 6. Mediæval Mallets.
7. Modern Mallet.

PAPER READ BEFORE MASSACHUSETTS COLLEGE, SOCIETAS ROSICRUCIANA,

By S. C. GOULD,—VIII.°

+ × †

The genius and philosophy of Speculative Masonry furnish a wide field for research and investigation, and invite the observing eye and inquiring mind of the studious neophyte to delve in its archives, and pore over its symbols, not only historically and progressively for the past one hundred and sixty years of its activity, but also to examine it comparatively and retrogressively prior to its revival at the beginning of the eighteenth century.

We have selected as the subject of this paper, the origin, use, and symbolic application of *The Master's Mallet*, and shall endeavor to show by historical evidence, that its construction and form is only a slight modification of *The Hammer of Thor*, of the middle ages, which was an emblem of *decision*, *power*, and *finality*. The form of this Hammer of Thor can be traced some three thousand years prior to the Christian era. Its etymological name in ecclesiastical symbolism is *Gammadion*, from its being formed of four Greek *Gammas*, joined uniformly so as to make four right-angles. Augustus Pugin, of Normandy, an eminent authority on architectural designs, says its heraldic

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name is *Fylfot.* Webster derives this word from the Anglo-Saxon words *feower fot*, meaning "four-footed," as each fourth-part resembles a person's foot.

George Ripley and Bayard Taylor say the Fylfot was found at a very remote period in India, China, and Thibet, and that it was then used as a mystic symbol among religious devotees. Dr. Henry Schliemann found it engraved on the remains of the ancient city which he believes to be Troy, of Homeric fame, where it appears as a sacred s mbol. He calls it the *Suastika*, which is a Sanscrit word, and from remotest times it has been one of the most revered of the Aryan symbols. Schliemann says it was used as a *fire-machine*, the fire being produced by friction; two cross-beams being placed on the ground horizontally, and a piece of wood, named *Pramantha*, dropped perpendicularly into a central hole, and worked by a string, producing the *sacred fire.* From the word Pramantha the Greeks derive the name *Prometheus*, who is credited with the discovery of producing fire. The name means "forethought." Thus, Campbell says, on "The Sacking of Prague": [1]

Truth shall restore the Light by Nature given,
And, like Prometheus, bring the fire from Heaven.

This Fylfot, with pedal extremities, is very similar to a wheel, and is no doubt referred to by Lachlan Shaw, in the following extract from his "History of the Province of Moray," in Scotland:

"When a contagious disease enters among cattle, the fire is extinguished in some villages around. Then they force fire *with a wheel*, or by rubbing a piece of dry wood upon another, and therewith burn juniper in the stalls of the cattle, that the smoke may purify the air about them. This done, the fires in the houses are rekindled from the forced fire. All this I have seen done; and it is, no doubt, a Druidic custom."

De Rossi, Petra, Raol, Rochette, and others mention that they found it in the Catacombs of Rome, and they called it *crux dissimulata.*

It is not alone to those Eastern countries of Asia already named (of which we have long had familiar historical cognizance of many of its mystic inscriptions), that we are enabled to refer this remarkable device; but it is found alike in the Old World and the New. It is found on the monuments of Egypt, on the wedge-cut bas-reliefs of Assyria, on the Cyclopean walls of Peru, as well as on the forest rocks of Pre-Columbian America.

It was introduced into Europe as an emblem of *power* about the sixth

(1) Pleasures of Hope, lines 414-415.

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century, being generally worn secretly. It was found on the tunic of Diogenes the Fossor, in the well-known monument in the Catacombs, and belongs to the second or third centuries. It was found on the girdle of a priest in the year 1011, and during the middle ages it was frequently introduced into decoration and embroidery.

According to Hargrave Jennings, who has written on symbolism, the priests and pontiffs of the middle ages adopted the practice of wearing this mystic device as an emblem of *ecclesiastical power*, from the custom of the ancient Jaina kings, who wore the same mystic *Gammadion* on their bodies as a talisman; or, as the high priests of the Jews wore the Hebrew inscription *K'D'SH*[1] affixed to the *Tetragrammaton* on their mitres, which was indicative of their sacred office.

This anciently-formed figure, among antiquaries, is also sometimes known under the name of a cross *Cramponée*, which is the same in its general outline as the *Hammer of Thor*. Among the Scandinavians, *Miölner* is the peculiar name by which the Hammer is known.

Thor (or Thonr) is the Norse Thonar, from which we derive our word "thunder;" and in the mythology of the North, Thor is the god of thunder, and also the god of power. He was the son of Odin (Spirit) and Freya (earth). Odin (called by the Germans Woden), in the Norse mythology, was the greatest of all the gods, and styled the All-Father, and although considered the principal creator of the heavens and earth, yet he was assisted by his brothers Vili (Will), and Ve (Holiness). Odin corresponds to Zeus or Jupiter of the Greeks and Romans, who in like manner was called *Divûm pater atque hominum rex* ("Father of the gods and king of men"), although he was the son of Saturn, or Chronos (Time), who again was the son of Cœlus, or Uranus (Heaven), and Terra, or Ge (Earth). These comparisons and correspondences are here mentioned that the antiquity of *Suastika*, *Cramponée*, *Gammadion*, *Fylfot*, *Miölner, or Hammer of Thor*, may be noted in the genealogy of the gods and the ideal attributes they represented, and by the etymology of the several names by which the Hammer of Thor had been known in tradition, legend, mythology, and history. Thus it will be observed, as the *three brothers*—Jupiter, Neptune, and Pluto, the sons of Time — *presided* over the Heavens and the Earth, the Waters, and the Under-world, respectively, so the *three brothers*, Odin, Vili, and Ve, the sons of Bor (Produced), are em-

(1) Exodus xxviii, 36.

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blematic of, and preside over, Spirit or Mind, Will, and Holiness, respectively. The correspondence is very observable between these trios of legendary history and the triads of traditional Masonry. We will not, therefore, digress farther from the subject of this paper here, but remind our fratres of those remarkable words of the poet Virgil: *Numero Deus impare gaudet* [1] ("the gods delight in uneven numbers"). This, translated more paraphrastically, can be rendered, "Nature is pleased to develop herself in impaired numbers."

Odin differed in one respect from Jupiter, in that he did not wield the thunderbolt; that characteristic of power was reserved to be exercised by his son Thor, who, like Jupiter, grasped the bolts of heaven in his right hand, which is only another vivid illustration of the *zigzag* appearance of the Hammer of Thor held by the right hand, and representing *power*, and now perpetuated in the governing power of the Master's Mallet, which other secret societies and deliberate assemblies have patterned after and adopted.

Among the first instructions the neophyte receives in a Masonic Lodge at the present time, are the ritualistic explanations and applications of the triad of indispensable symbols with which all initiates should become familiar, namely: "The Lamb-Skin," "The Twenty-Four-Inch Gauge," and "*The Common Gavel.*" The Common Gavel, by many novices, is sometimes confounded with the *The Setting-Maul*, and this again with *The Master's Mallet*—three distinct and separate implements, each the symbolic representative of the primitive person in whose hand it was placed. They actually belong to the Blue Lodge Degrees, each in the order named.

No implement in the entire range of the paraphernalia and formulary of this fraternity can boast of an antiquity so unequivocally remote as that symbol of authority — The Master's Mallet, which is only another name for The Hammer of *Thor*, who was the Scandinavian "thunderer," grasping his *Miölner*—symbolizing "power." At the installation of the Master, he is informed, upon being presented with the Mallet, that it constitutes the essential element of his authority over the assembled brethren, without which his efforts to preserve order and subordination must be ineffectual; that it is the governing instrument of his office; that it gives him possession of his Lodge. The Mallet is the gift, or tenure, by which the conveyance of possession is

(1) Bucolics, Book VIII, Line 75.

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made from hand to hand. This extraordinary typical power of the Hammer has curiously and wonderfully preserved its character during successive ages, as we shall hereafter show.

As early as 1462, it was clearly recognized as a Masonic emblem, the use of which regulated and defined the territorial limits of rofanes, and eaves-droppers. The ordinance of that date expressly declared that "lewd women shall remain as far from the sacred enclosure as a Hammer can be hurled."[1] There are ample data to support the prevalent uses of the Mallet during the middle ages. By throwing the Mallet at one full swing, all the ground traversed was acknowledged as immediately reduced to the person's possession casting the same, and thus fixed the bounds of proprietary rights, both on land and water. Thus in modern times the *use* of the Mallet perpetuates the idea of possession and power. This idea is not alone confined to Masonic bodies, and other secret societies springing therefrom, but is remarkably preserved and perpetuated in the hand of the auctioneer, who applies it characteristically as a representative of *decision*, *power*, and *finality*. In early ages the Mallet was a signal by which Gothic courts were convened, and in districts where judges had ordered tribunals to assemble, it was carried around among the inhabitants who, upon seeing this emblem of judicial authority, immediately assembled at the designated place. The custom of governing judicial bodies, legislative assemblies, stock exchanges, and similar gatherings, comes from the same idea of authority, and when a question is submitted and a decision reached, the sound of the Mallet is only the reëcho of the same power in former centuries, made with the Hammer of Thor, otherwise called his *Miölner*, "the crusher."

The origin of the legend of the Miölner is related by the mediæval writers as follows: Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain implements that would compare with the mechanical skill of certain other dwarfs. Conditions were agreed upon, and the dwarf began to labor industriously at his forge. A proper time having elapsed, he took from the fire, among other articles, a Hammer, called the Miölner. The several implements were brought before the *three principal gods* of Asgard (the secret abode of the divinities). These gods were Odin, Thor, and Frey, who were chosen as arbitrators of their relative value. After

(1) Ordinances of Steinmetz, 1462, Art. 13.

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careful tests and due deliberation, it was unanimously decided that the Hammer was superior to all. This instrument possessed the virtue of *striking* with unerring certainty any object, without exception, at which it was hurled, and however severe a blow was struck, no injury ensued to the person wielding the Hammer. To Thor was awarded the Miölner, a token of especial applicability, as he was, according to the Edda, the strongest of the Norse gods; and when he was belted with his girdle of prowess (called the Meginjardir), with the Hammer in hand, Thor was irresistible. Scaldic songs recite many adventures in which he exhibited the divine attributes of the Miölner.

On one occasion, by a blow of his instrument, Thor shattered into fragments a huge mountain; the Northern mythology also says, that in a trial of strength he nearly unloosed the Medgard serpent, which the Teutons delineated as encircling the earth and preserving it intact. The serpent Medgard was finally slain by the irresistible Hammer, and when Thor had recovered his Miölner, which lay eight miles below the congealed rocks of Jötunheim, he felled with a single stroke, the giant Thrym, and all his subjects. Thus, when these gigantic rivals appeared, which represent the ice and frosts of those northern latitudes, Thor raised his powerful implement, and its force produced the flash in the skies, and the thunderbolts of heaven.

We must necessarily digress a little from the strict subject under consideration, as Masonry is very tenacious of its ancient landmarks; hence, it is well to consider, also, the derivation of some its traditional symbols, etymologically as well as archæologically.

The *Gammadion*, literally and etymologically, is constructed as previously stated, of four Greek capital *Gammas*; and these, it may be here noted, in form are *Gothic*, *technically* and *typographically*. This symbolic and mystic cross was actually engraved on the Miölner of the Scandinavians. The author (C. E. G.) of "Ecclesiastical Symbolism" says, two capital letter Z's, one placed horizontally across the other will graphically illustrate the form of this sacred palladium. The very word *zigzag* betrays its etymology, according to our standard authorities, and the vividness of the divine force of Thor's Miölner may have forced the definition of the word, *litterally* and *angularly*, it being composed of a Tetragrammaton—four consonants in its Hebraic form of Z G Z G—two izzards and two gammas.

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The first letter in the Masonic alphabet taught to all neophytes upon entering a Masonic Lodge, and passing onward and upward, is that significant letter "G." It stands *third* in the ancient Hebrew alphabet, and also in the Greek; *fifth* in the Arabic; and *seventh* in our English alphabet. Masonic writers have speculated much as to its origin. Mackenzie thinks it an invention of the last century; Oliver says it stands for the name of T. G. A. O. T. U.; Hutchinson and Dalcho agree in saying that it is the initial of *Geometria*; Mackey says it is a corruption of the old kabbalistic symbol, the Hebrew letter *jod* ('), the initial of *JHVH*; while the author of "Ecclesiastical Symbolism" refers it to the *Gammadion*—which is formed of four Greek capital Gammas; hence, the G was placed conspicuously above the Master to symbolize his power in wielding the Gamma-dion (*Gamma Dio*), the power of the god—the Hammer of Thor—The *Master's Mallet.*

The poet Burns alludes to the letter "G," in his "Farewell Ode," at Tarbolton, when he speaks of

> —— that hieroglyphic bright,
> Which none but Craftsmen ever saw.

In the alphabet of Belinos, the Mallet was used to express the letter M, it being the initial of Mace, Maul, Miölner, and Mallet; but in the alphabet of Hermes, the Mallet is united with the *Pickaxe*, (a rude common gavel), and denoted R.

Grimm says the Mallet was used in the solemn ceremonies of marriages, and to this day the Finns, in their nuptial rites, strike fire with flint and steel, in humble imitation of the flash of Thor's Hammer, or a thunderbolt. The banqueting cups of the ancient Norsemen were rendered auspicious, and their food and drink were blessed with the Hammer-*sign.* One of the Eddaic sagas details an interesting interview between Earl Sigurd and King Hakon, who it is said, was Athelstane's foster-son. The saga said: "Now, when the full goblet was filled, Earl Sigurd spoke some words over it, and blessed it in Odin's name, and drank to the king out of the horn; and the king then took the horn, and made the sign of the cross over it." Then said Kaare of Greyting, "What does the king mean by doing so? Will he not sacrifice?" Then Earl Sigurd replied: "The king is doing what all of you do, who trust in your power and strength; he is blessing the full goblet in the name of Thor, by making the sign of his Ham

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mer over it before he drinks it."[1] The same custom has been traced to other nations.

Our own poet Longfellow tells us that King Olaf, when keeping Christmas at Drontheim,

> O'er his drinking-horn, the sign
> He made of the Cross Divine,
> As he drank, and muttered his prayers;
> But the Berserks evermore
> Made the sign of the Hammer of Thor
> Over theirs.

The learnëd Thorlacius asserts that the stone axes found in the graves of Scandinavian warriors were *in design* to typify the resistless power of their god-father's mighty Hammer, which always fell with conquering force upon his adversaries. Among the flint weapons discovered in Denmark are some cruciform hammers, with a hole at the intersection of the arms for the insertion of the haft; and as the lateral limbs were of no use, later, the form assumed a more shapely Hammer. In Iceland, the cross Cramponée is still used as a magical sign, in connection with wind and rain.

In 1835, when plowing a field near Bornholm, in Fyen, a discovery was made of several gold coins and ornaments belonging to Dutch civilization. Among them were two rude specimens of coins of the successors of Constantine; they were impressed with a "four-footed" horned beast, symbolizing the *Fylfot* .The beast was surmounted by a very large human head, intended to represent the rider (undoubtedly illustrating their deity who presides above the clouds, or as the poet Cowper says, he "rides upon the storm.") Directly in front of the large-proportioned head was the sign of Thor's Hammer — a cross Cramponée. Four of the specimens bore the name of the valiant god Thor, in Runic characters; and one bore a four-pointed star. The same peculiar figure occurs on the coins of Syracuse, Corinth, and Chalcedon, and is frequently employed on Etruscan urns.

This same remarkable figure (the Suastika) is the sacred *Swastika* of the Buddhists; and the head of Buddha, on the reverse of a coin found at Ugain, is a cross of equal arms, with a circle at the extremity of each, and the Fylfot, or *Gammadion*, in each circle.

Bells were rung in the middle ages to drive away thunder. Among the peasantry the sign of the cross was used to dispel a thunder storm. The cross is used because it resembles the Hammer of Thor,

(1) Heimskringla, Saga IV, c. 18.

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who is the "thunderer." For the same reason bells were marked with the Fylfot, especially where the Norse people settled, as in Lincolnshire and Yorkshire; and from the latter county comes what is now more especially known as the York rite in Masonry. Thor's Hammer-sign is still visible on the bells of Appleby, Scothern, and Waddingham, in Lincolnshire; Hathersage, in Derbyshire; and Mexborough, in Yorkshire.

Many traditions and customs which have come down to us from the folk-lore and legends of the middle ages, with the etymology of many words, seem to confirm with positive certainty that the Mallet has descended to Masonic use, and is invested with the characteristics of the Hammer of Thor; that this virtue, inherent in the Mallet in the hand of the Master, is directly derived from the Miölner in the hand of Thor, who in turn is only Jupiter (or Father Jove), of older fame, who grasped the bolts of heaven, and with one clap, often brought the brotherhood of man into "silence and circumspection." Thus, no appurtenance of a Master's Lodge can claim an antiquity so remote, and an origin so clear and indisputable, — it being coëval with creation itself, in the very "Twilight of the gods" (*Ragnaröck*).

It is related that Thor once lost his Miölner in slaying the Medgard serpent, and that it lay eight miles beneath Jötunheim's congealed rocks, and that a portion of his divine strength was gone; so also, if by stealth or violence of some member, the Master should become dispossessed of his Mallet, after having been *inducted* into his chair, he would lose control and possession of his Lodge.

In the Grecian system of divine government, Jupiter is represented holding his secret councils on Mount Olympus, and sometimes on Mount Ida, and other high elevations, whose sacred precincts none but his counselors were allowed to approach. Jove, grasping the three-forked lightning, Neptune with his trident, and Pluto with his three-headed dog *Cerbĕrus*, constitute a first triple triad. Jupiter was usually accompanied by an eagle, which, heralds say, represented the "boldest, strongest, and swiftest of birds;" Juno, the sister-wife of Jove, bearing three emblems: a wand, a disk, and a circle; Mercury, the messenger of the gods, bearing his *caduceus* (*Rabdŏs Tripētelŏs*), "the three-leaved rod;" these constitute a second triple triad.

A similar correspondence pervades other systems, and has a parallel

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in many of the existing religious beliefs and practices, as is evidenced in church paraphernalia, customs, and formulas.

Masonry has most beautifully systematized many of the triads; the Master's Mallet calls up the brethren with its triple stroke, the craftsman's maul illustrates a similar demand, and the apprentice's gavel teaches us to divest our *hearts*, *consciences*, and *minds*, of vice.

The same triple arrangement is interspersed throughout the first three degrees, and onward to the three-and-thirtieth degree.

It is somewhat singular and unaccountable that only *one* of the *nine* triads of the Ten Sephiroth is perpetuated in the formulas of Masonry, that one being the 8th — "*Wisdom*, *Strength*, and *Beauty*."

The triads, as arranged by our late kabbalistic and learnëd fratre, William B. Greene, from the Ten Sephiroth, are as follows:

(1) *Kether*, Thought; (2) *Chokma*, Wisdom; (3) *Binah*, Understanding; (4) *Gedulah*, Mercy; (5) *Gibborah*, Justice; (6) *Tiphareth*, Beauty; (7) *Netsech*, Victory, or Power; (8) *Hod*, Glory, or Strength; (9) *Jesod*, Foundation; (10) *Melcuth*, Royalty, or Kingdom.

The nine triads are—

1—Thought, Wisdom, and Understanding.
2—Mercy, Justice, and Beauty.
3—Victory (or Power), Glory (or Strength), and Foundation.
4—Wisdom, Mercy, and Victory (or Power).
5—Understanding, Justice, and Glory (or Strength).
6—Thought, Beauty, and Foundation.
7—Understanding, Beauty, and Victory (or Power).
8—Wisdom, Beauty, and Strength (or Glory).
9—Kingdom, Power, and Glory.

The last ascription of the "Pater Noster," as found in King James' version, preserves the ninth or last triad: "For thine is the *kingdom*, and the *power*, and the *glory*."[1] This, however, is not inserted in the Douay version, nor the late revised version.

The word Odin, according to Grimm, signifies "the Wise," or *Wisdom*, and the learnëd philologist Thorpe also concurs in this view. Thorpe traces the derivation to the name Buddha, and finds that it means "the Wise." Consequently the pillar consecrated to Odin became the column of Wisdom.

The name of Thor, "the thunderer," has been elaborated at length

(1) Matthew VI, 13.

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as the symbol of Power. Consequently the pillar dedicated to Thor became the column of Strength.

The word Frey is traced by Grimm to the ancient Teutonic dialect, and is explained by him to signify "the Beautiful," or Beauty. Consequently the pillar devoted to her became the column of Beauty.

These three divinities were the typical supports of the Universe,—Odin, Thor, and Frey,—Wisdom, Strength, and Beauty.

These columns are symbolically connected with the "Pillars of the Porch," and these again with the "Pillars of Enoch," which Josephus describes.

Intimately connected with the three pillars of symbolic Masonry,—Wisdom, Beauty, and Strength,—in the order named, are three arcane, Biblical words, namely, *Abraxas*,[1] *Shibboleth*,[2] and *Tymboxein*.[3] These significant words have nearly lost their original import,—*Bow the Knee, the Waterfall*, and *to be Entombed*. Salutation, articulation, and possession, are three recognitions of the Craft. The obsolete and arcane word Tymboxein is esoterically connected with the Master's Mallet, but time and space forbid further elaboration.

A near descendant of Enoch was Lamech who begat three sons, who bore remarkable similarity of names,—Jabal, Jubal, and Tubal,—and these sons were the instructors in geometry, in music, and in smithy, respectively. Jabal represented Wisdom, Jubal represented Beauty, and Tubal represented Strength. Tubal, or *Tubal-cain*, is believed to be identical with *Vulcain*, or *Vulcan*, who, in the legend, had his forge *under* Mount Ætna, where he wielded the Hammer. The final letters of three similar traditional names give us that remarkable sacred word of Eastern veneration—AOM—called by their religious devotees the *Akshara*, which means "the preserver." It represents, according to the Sanscrit lexicon, the Universe, and the forces by which it is governed: A is the Supreme Soul; O (or U) the individual Soul; and M, all Nature. The exact form of the *Chakkra* — the Disk of Vishnu—is a circle (the *Cobra*) enclosing a light-colored A, covering a dark-colored M-shape, similar to the hexalpha. Sreenevas Row, of Madras, says this disk was known to the ancient Masons as a symbol of "light shining in darkness, and the darkness comprehendeth it not."[4] The mystical Apocalypse says: "I am Alpha and Omega, the first and the last."[5] The "Bhagavad Gîtâ" is more complete; it

(1) Gen. XLI, 43. (2) Jud. XII, 6. (3) Gen. XXV, 10. (4) John I, 3. (5) Rev. I, 11.

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makes Krishna say: "I am the beginning, the end, and the middle,"—*Alpha*, *Omega*, and *Mu—AOM*. The word *Amen* is of the same import, and is now used by the Jews, the Mahomedans, and the Christians. The Jains claim that *Aom* is the most sacred word in their vocabulary, and they repeat it morning and evening with a rosary, at the same time bearing their talisman—the *Suastika*—the Hammer of Thor. The Buddhists attach a sacred import to the word, and the first lesson taught to their children is "Om, mani padmë, Om." Brahma says: "*I am* 'Om." The name Brahma appears to be only another form of the name Abraham—with the initial transposed as a final,—Brah'ma. The name of this patriarch—Abram—had an "h" inserted in it, and his wife's name—Sarai—had an "h" affixed to it. Abram and Sarai became Abraham and Sarah. The letter added, it will be observed, is one of those composing the Tetragrammaton. After this addition to his name, which made him the "*Father* of many Nations," he constructed an altar on Mount Moriah and called it the *Tetragrammatonic* name, of which it appears he had come in possession. J. Roylston Skinner, of Cincinnati, an adept in the Kabbala, translates the Tetragrammaton with its compound, which Father Abraham gave to his altar: "The Lord will provide a way."[1] The omnific name is but once referred to in the Bible as "incommunicable."[2]

It may, also, be of interest to note here that the *initial* letters of the four Hebrew words in the Psalms, which are rendered in the common version, "Let the heavens rejoice, and the earth be glad,"[3] form the *Tetragrammaton*; while the *final* letters of the four Hebrew words in Exodus, which are rendered "They shall say to me, What *is* his name?"[4] form also the *Tetragrammaton*.

The ordinances of Menu tell us how the sacred word was produced:

"Brahma milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M, which form by their coälition, the triliteral monosyllable, together with three mysterious words — *bhur*, *bhurvah*, and *swer*; or, earth, sky, and heaven."

These three letters, which are pronounced 'OM, refer to the Deity in his triple capacity of Creator, Preserver, and Destroyer. We are informed by the same Code of Menu, the method of using the word:

"Three suppressions of the breath, made according to the Divine Rule, accompanied with the triverbial phrase, *bhurbhurvahswer*, and the triliteral syllable AOM, may be considered as the highest devotion of a Brahmin."

(1) Gen. XXII, 14. (2) Wisdom of Solomon XIV, 21. (3) Ps. XCVI, 11. (4) Ex. III, 13.

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In the words of our late learnëd fratre and adept, William B. Greene, " these formulas are not unknown to such as know the acacia."

A celebrated Jewish family by the name of the Maccabees attained to royal dignity in Judea. The word " Maccabee " is derived from the Hebrew word *Makkab* meaning " a Hammer." The sirname Maccabæus was applied to Judas for his victories over the King of Syria, about 165 years B. C. His family and their lineal successors were also called Maccabees, or " the Hammerers." Judas had also *three brothers*,—John, Simon, and Jonathan.

The Rabbins derive his sirname, " Maccabee," from a passage in the song of Moses—*Mi Kamo Ka Baalim Jehovah*—" Who *is* like unto thee, O LORD, among the gods ? " [1] They claim that the Hebrew words adorned the banner of Judas, and that the initial letters united gave the name MaKKaBEE. This is ingenious and plausible. But where is the evidence that these words were on his banner ? Josephus is silent on the subject, neither do we find any such record in the Books of the Maccabees.

Samuel Ives Curtiss, Jr., of Leipzig, rejects both the " hammer theory " and the Rabbins' kabbalistic construction of the name, and endeavors in a learnëd dissertation to show that the sirname of Judas came from *kabah*, " to extinguish," and that the name should be *Machabee*, " the extinguisher."

Prof. Delitzsch, of Leipzig, rejects all three theories, and proposes the novel contraction of Maccabee from *Mah-keabi*, " What is like my father." He attempts to support his theory by the explanation of the two Biblical names " Machbanai," [2] and " Machnadebai." [3]

The " hammer theory " is accepted as the correct one by such scholars as Ewald, Frankal, Gesenius, Grimm, Herzfeld, Hitzig, Keil, and Kuenen. We shall therefore devote a little detail to some of its most prominent features. The first person to defend the theory that Judas, of the Asmonians, was sirnamed " the hammerer," was Conrad Iken as early as 1735, almost contemporary with the revival of Masonry, when the fraternity was " searching out its ancient mother." Conrad Iken prepared the way for the investigations of J. D. Michaelis, and refers to Jusippon ben Gurion, Rabbi David Gans, and many others before his time. Michaelis says, the word is written M'K'BE, or vocalized, MaKKaBEE, and that it gave Judas his sirname, " the Hammerer,"

(1) Exodus XV, 11. (2) I Chron. XII, 13. (3) Ezra X, 40.

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on account of his valiant deeds in war *with a hammer*. That it kept in abeyance his own forces; his enemies trembled at the insignia as the symbol of "the thunderer." That the Hebrew tetragram — M K B E—was upon the banner of Judas, is admitted to be a supposition. More likely the banner and the shields of the forces dazzled the eyes of their enemies like the vivid lightning of the skies. Thus, Jeremiah cries: "How is the hammer of the whole earth cut asunder and broken!"[1] Masonry is as universal as the lightning of the skies.

Charles *Martel*, King of the Franks, and grandfather of Charlemagne, according to the legendary history of the English Masons, was a patron of the craft, and was himself skilled in geometry. An army of Saracens from Spain having invaded his kingdom, he gained an important victory over them near Poitiers, in 732. He received his sirname, *Martel*, "the little hammerer," in consequence of this victory, which gave a fatal blow to the power of the Saracens. Grimm thinks that Charles carried the little hammer in imitation of the Miölner. Possessed of this emblem, he justly presumed he bore the emblem of resistless might, and that victory was assured. This characteristic of power came directly from the Norsemen, and so prominent was the faith in the symbolic Hammer, that it was applied to this Master-leader in name.

Charles Martel reigned over France under the title of "Mayor of the Palace." Rebold says that "at the request of the Anglo-Saxons, he sent workmen and Masters into England." The Operative Masons of the middle ages, considered him one of their patrons, and gave the following account of him in their history of the Craft:

"There was one of the Royal line of France named *Charles Marshall*, and he was a man that loved well the said Craft, and took upon him their Rules and Manners, and after that, BY THE GRACE OF GOD, he was elect to be the *King* of France, and when he was in his Estate, he helped to make those Masons that were now, and sett them on work, and gave them Charges and Manners, and good pay, as he had learned of other Masons, and confirmed them a Charter from yeare to yeare, to hold their assembly when they would, and cherished them right well, and thus came this noble Craft into France."

Some etymologists derive the name "Marshall" from *Martel*, "the little hammer," as above quoted. Webster says that *Marcus* means "a hammer." These names are merely noted here to show that they

(1) Jeremiah L, 23.

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are closely connected with the Mallet, and a covert meaning lies beneath the surface. Tappan, in a lecture on the "Symbol of the Letter M," says it has the most singular significance of all letters that have been handed down to us, it having been an arcane symbol in the "Order of Melchisedec." [1] Two triangles formed a correct conformation of the letter, and these interlaced, formed the "Seal of Solomon."

John Faber, in 1524, published a work, — *Malleus Hæreticorum*, — "the Hammer of Heretics," which was a powerful argument against his opponent; and for this blow he was sirnamed "the Hammerer.'

The Trojans believed that on the preservation of the *Palladium*, a celebrated statue of Minerva (claimed to have fallen from heaven,) depended the safety of Troy. The Romans, in the reign of Numa, believed that on the preservation of the *Ancile*, the sacred shield of Mars—(⌒)—(claimed to have fallen from heaven,) depended the fate of the Roman empire. The Ephesians, also, believed that the *image* which fell down from Jupiter, preserved the "Great Diana" of their worship. [2]

The Jews believed that the perpetuity of their nationality and religion depended upon the *Decalogue*, on tablets of stone, claimed to have been received from heaven by Moses on Mt. Sinai. The "Stone of Destiny" is claimed to be that of the coronation-chair in Westminster Abbey. The corner-stone, which is often laid with imposing ceremony dates to remote times, and was undoubtedly endowed with a greater significance than is attached to it in modern times.

History informs us that Duke Galeazzo Visconti, in the year 1386, laid the foundation of the Milan cathedral. Heinrich Arler, it is alleged, was the master-builder who drafted the plans. Other artists were engaged to assist in building the arches and dome. Hans *Hamerer*, who was at this period a distinguished artificer among the Craft in Germany, was stipulated with to construct the, cupola crowning the tower. The Italians gave the name Gammadeo to Arler, because he was invested with the *Gammadion*—the sign of Thor's Hammer.

Norse history informs us that behind the door in every Teutonic household, Thor's hammer was always hung in view. In several localities, the hammer was found suspended in several church edifices.

Fort, in his "Early History and Antiquities of the Craft," says the name *Mason* originated from the identical and exact signification

(1) Hebrews VII 1, 17, 21. (2) Acts XIX, 35.

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of the mace, mallet, or Miölner. He traces it down through the Teutonic *megin* (might), Italian *massa* (hammer), Spanish *maso* (hammer). In the middle of the twelfth century the word appeared as now written, *Mason*; at the beginning of the present century it was written *Maçon*, which form is still adopted by the Craft in France. In the Ordinances of Boileau are the words, "*taileau de pierre et maçon*," "the stone-cutter and mason." The fundamental principle of brotherhood and *fraternity* in the Guild soon funished the prefix *Fratre*, and later, *Frère*, with *Mason*.

The Master's Mallet is sometimes called *The Hiram*, because as the workmen at the Temple were controlled and directed by Hiram Abif (or Father Hiram), the Builder, so the Master preserves order by the instrument of his authority.

The word *gavel*, according to Fort, is derived from the Saxon word "gafel," meaning the gable-end of a house. The true form of the gavel, says Mackey, is that of a stone-mason's hammer. It is to be made with a cutting edge (as in the illustration,) that it may be used "to break off the rough and superfluous parts of stones, the better to fit them for the builder's use." The common gavel, appropriately and emphatically, is the working-tool of an Apprentice.

The *setting-maul*, says Mackey, is a wooden hammer, of an entirely different shape, as will be seen in the illustration, and is used to "set" the stones in their proper position. Mackey further says that it is a very improper instrument in the hands of the Master, as used in some Lodges. The setting-maul, appropriately and emphatically is the working-tool of a Craftsman.

The *mallet* is a wooden instrument, and appropriately and emphatically, is the property of the Master, and descends to him by right of possession of his Lodge, and he receives his authority from his predecessor, with all its symbolic characteristics of power.

Dr. Oliver thus explains one of the significant signs in Masonry:

"The Fiducial Sign shows us that if we prostrate ourselves with our faces to the earth, we thus throw ourselves on the mercy of the Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption into the mansion of eternal bliss and glory, to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the Ending, the First and the Last."

"LUX."

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

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"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. NOVEMBER, 1886. NO. 11.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
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This number of NOTES AND QUERIES completes Volume III, and is accompanied with a quite full index to the volume.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *The cosmos is the champion of the Just.*"—WISDOM OF SOLOMON.

VOL. III. DECEMBER, 1886. No. 12.

Questions and Answevs.

LIBERTY CAP. (Vol. III, p. 172.) When, where, and by whom was the "Liberty Cap" originated and adopted, as used in all our American illustrations? M. O. WAGGONER, Toledo, O.

The "Dictionary of Phrase and Fable," under this caption says the goddess of liberty, in the Aventine Mount, was represented as holding in her hand a cap, the symbol of liberty. In France, the Jacobins wore a *red* cap; in England, a *blue* cap with a white border, is the symbol of liberty; and Britannia is sometimes represented as holding a cap on the point of a spear. These symbols were taken from the Romans. When a slave was manumitted by the Romans, a small red cloth cap, called *pilëus*, was placed on his head. As soon as this was done, he was termed *libertinus* (a freedman), and his name was registered in the city tribes. When Saturnius, in 263 A. D., possessed himself of the capitol, he hoisted a cap on the top of his spear, to indicate that all slaves who joined his forces and marched under his standard should be free. When Marius incited the slaves to take up arms against Sylla, he employed the same symbol; and when Cæsar was murdered, the conspirators marched forth in a body, with a cap elevated on a spear in token of liberty.

D. M. DRURY, Williamsburgh, N. Y

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Methods of Divination.

The following list of terms used to express diverse modes of divination, with explanations, will be found unusually complete and may interest students of occult science. The expressions have been gathered from various sources :

Aeromancy, by appearances in the air.

Alectoromancy, Alectryomancy, by a fowl picking up grains of wheat.

Aleuromancy, by meal.
Alphitomancy, by barley flour.
Amniomancy, by the amnion.
Anagrammatism, by anagrams of a person's name.
Anthropomancy, by human entrails.
Anthroposcopy, by the features of men.
Arithmancy, by the use of numbers.

Astragalomancy, Astragiromancy, by little sticks, bones, tablets, or dice.

Astrology, by the heavenly bodies.
Austromancy, by winds.
Axiomancy, by the axe or hatchet.

Belomancy, by arrows.
Bibliomancy, by the Bible.
Bletonism, by subterranean springs
Botanomancy, by herbs.

Capnomancy, by smoke from the altar.
Cartomancy, by playing cards.
Catoptromancy, by mirrors.
Ceromancy, by dropping melted wax into water.
Cephalomancy, by an ass's head.
Chaomancy, by appearances in the air.
Chalcomancy, by vessels of brass.
Chartomancy, by writings on paper.
Chiromancy, by the hand.
Cleromancy, by dice.
Cledonism, by certain lucky or unlucky words.
Clidomancy, by keys.
Coscinomancy, by sieves.
Crithomancy, by dough of cakes.
Cromniomancy, by onions.
Crystallomancy, by a magic lens.

Dactylomancy, by suspended rings
Daphnomancy, by the laurel.
Demonomancy, by evil spirits.

Extispicium, by entrails.
Eychnomancy, by lamps.

Gastromancy, by ventriloquism, or by a vial of water.
Gelosopy, by the manner of laughing.
Geomancy, by geometrical figures.
Gyromancy, by walking in a circle.

Haruspicy, by sacrificial appearances.
Halomancy, by common salt.
Hieromancy, by the entrails of animals.
Hydromancy, by water.
Hydatoscopy, by rain water.

Ichthyomancy, by the entrails of fishes
Idolomancy, by idols and images.

Jeduimancy, by a Jewish art.

Keraunoscopy, by thunder.

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Lampadomancy, by lamps.
Lecanomancy, by a basin of water.
Libanomancy, by incense.
Lithomancy, by precious stones or pebbles.
Logarithmancy, by logarithms.

Macharomancy, by knives and by swords.
Margaritomancy, by pearls.
Meteoromancy, by meteors.
Metoposcopy, by man's features.
Molybdomancy, by melted lead.
Myomancy, by mice.

Necromancy, by the black art.

Omphalomancy, by the navel of an infant.
Oinomancy, by wine of libations.
Onomancy, by letters forming the name of a person.
Onyomancy, Onychomancy } by the finger nails reflecting the sun's rays.
Oöscopy, by eggs.
Ophiomancy, by serpents.
Ornithomancy, by birds.

Podomancy, by the feet.
Palmistry, by the hands.
Palpitatim, Salisatio, } by pulsations of some member.
Pegomancy, by springs of waters.
Pessomancy, by pebbles.
Physiognomy, by the features.
Psephomancy, by pebbles drawn from a heap.
Psychomancy, by ghosts.
Pyromancy, by sacrificial fire.
Pyroscopy, by examining fire.

Rhabdomancy, by wands.
Rhapsodomancy, by poetical passages.

Sciomancy, by shadows or manes.
Sideromancy, by straws on a red hot iron.
Sortilege, by drawing lots.
Spatilomancy, by skin, bones, etc.
Stereomancy, by the elements.
Sternomancy, by marks on the breast.
Stichomancy, by poetical passages.
Sycomancy, by figs.

Tephramancy, by writings in ashes.
Theomancy, by oracles.
Theriomancy, by wild beasts.
Tyromancy, by cheese.

H. Carrington Bolton, Hartford, Conn.

Abbreviations in Catalogues of Autographs. (Vol. III, p. 187.) What are the full words for which the following letters stand, found in catalogues of autographs for sale: D. S.; A. L. S. R. S.; L. S.; A. O. S.? To some names there is added other letters, as to that of Gen. Enoch Poor, one of our revolutionary heroes, n. d.

Alice G. Adams, Boscawen, N. H.

The abbreviations are for words as follows: D. S., Document Signed; A. L. S., Autograph Letter Signed; R. S., Receipt Signed; L. S., Letter Signed; A. O. S., Autograph Order Signed; N. D., No Date.

H. K. A., Penn Yan, N. Y.

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"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY." (Vol. I, pp. 284, 317; Vol. III, p. 165.) Mr. Wendell Phillips used these words in his speech, "Public Opinion," delivered before the Massachusetts Antislavery Society, at the Melodeon, January 28, 1852. In a letter written to the subscriber, a short time previous to his death, Mr. Phillips writes: "Miss Ward asks a question which no scholar has yet been able to answer. 'Eternal vigilance is the price of liberty' has been attributed to Jefferson; but no one has been able to find it in his works, nor elsewhere."

I have already given this information to the public. Will it not be wise to let the questionings cease, after Mr. Phillips's assertion that "no scholar has yet been able to answer" the query. When any person can give light, a hearing will be acceptable to every one.

ANNA L. WARD, Bloomfield, N. J.

GOD AND THE HUMAN SOUL. A Suffee fable representing God and the human soul illustrates their *oneness* as follows:

The Soul knocked at the Beloved's door, and a voice from within cried, "Who is there?" Then the Soul answered, "It is I." And the voice of God said, "This house will not hold me and you." So the door remained shut. Then the Soul went away into the wilderness, and after long fasting and prayer, it returned, and knocked once again at the door. And again the voice demanded, "Who is there?" Then the Soul said, "It is THOU," and at once the door opened to the Soul.

NAMES OF THE GRACES, FATES, AND FURIES. (Vol. III, p. 172.) What were the mythological or classical names of the three Graces, Fates, and Furies? CAMILLA.

The Graces were denominated *Charités* by the Greeks. Some writers attach great importance to the radical sounds in this designation—*K*, *r*, *t* (or *s*); and certainly many classic and other mythologic names are formed from these sounds; as the Harits of India, Apollo's title of *Chrestos*, etc. The *three* charités were named Aglaia (brilliancy), Euphrosynê (joyous mind), and Thalia (bloom). Nonnos, however, at a later period named them Pasithea (all-divine), Peithô (persuader), and Aglaia. The Spartans and earlier Athenians, however, had but two. Hômêr makes their number unlimited and represents them as daughters of Aphroditê; doubtless, as geniuses inspiring hilarity, admiration, and love. Another writer has set them forth as daughters of Hêlios and Aglaia,—the sun and his splendor. They were gener-

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ally depicted by artists as nude, but Sôkrates, himself a sculptor of merit, represented them with garments. It was an Athenian jest that he clothed the Graces, but they did not clothe him. In the later Christian category among the various changes and new adaptations of the old forms, the three Graces become Faith, Hope, and Charity.

The Furies are named the *Eringes* and Eumenides—the angry ones, and the daughters of kindness. We can take our choice. They, too, have a record somewhat confused. When Dêmêtêr, the Great Goddess-Mother is pursued by Poseidôn (the ante-Olympyian god of Greece and Libya primitively the father of Pallas-Athena and Persephonè) she is designated by Pausanius and Kallimachos, as Erings. The name comes from the old Aryan dialect, and in Sanskrit is Saran-ga. Max Müller makes the last the real name of Helen. Hômêr and other writers use the word Erings abstractly as cursing, guilt, abstraction. There were originally an indefinite number of them ; and indeed Aischylos has a whole chorus of them in pursuit of Orestes, and they seem to be the personified stings of remorse. He calls them *Semnai*, the revered ones. Euripides does not limit their number; but he twice calls them the Three. Apollodorus names them Tisiphonê (the avenger), Megaria (the sorceress), and Alêktô (the never-pausing). The name *Eumenides* carries us back to remembrance of the Persian *Gathas* and litanies, where *Vohu-maingo* is made very prominent. The term means literally — daughters of the good mind ; hence, the gracious ones, very properly, no doubt; for all these terms ought to be regarded in the good sense primarily. The daughters of the Good Mind cheer the good with delightful thoughts and memories ; they are *Dirae* and Furies only to the wrong-doer. The torch and thong of serpents mean good as well as evil. They were represented as daughters of the Night, denoting the Unknown Past; and as dwelling in Erebus where the souls or shades of all men dwelt.

The Fates, *Parcae*, or *Moirai* are in like manner made three by later classic writers. Hômer has but one, Moira, and in the *Odysseia* uses the term abstractly as we do, in the sense of personal destiny. The signification of *moira* is part, the part apportioned, lot or allotment. *Fatum* is that which is pronounced. Usually the Supreme Divinity was considered to be arbiter of fate; but Aischylos makes Zeus also subject to it. Still, the Olympian Zeus was only a "Younger God,"

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and even Platô in the *Timaros* describes him as subordinate to him who is prior to the First God and King. Hesiod represents the Fates as daughters of Zeus and Themis (Supreme Law); Platô, of *Anarchê* or Necessity. Their number are then set forth as three: Klôthô (the spinner), Lachesis (the measurer of the allotment), and Atropos (the unchanging). In the 7th Book of the *Odysseia* the three are all named *Clôthes*, or avengers of destines. Platô in the Vision of Eros has depicted how the work of the Three was performed. It is very similar to the Buddhistic doctrine of Karma made Hellenic. The pre-existent, or rather, the onward-moving souls, or immortal self-hoods each choose a lot in a new term of human existence. With this allotment comes a dæmon or guardian, and so the course on earth is practically determined by the child thus made. Every soul is its own fate. In due time they pass within the cycle of the objective, and are born on earth.

The three Urd or Weird sisters, made famous in *Macbeth* are but the same as the Clôthes. They are the Norus that sit beside the roots of Yggdrasil, the famous Ash-tree, and water its roots from the well of Urd—the fountain of the Eternal Past. They are not often called "witches," although like these they are the witty or knowing ones. Their names are Urd (the Past), Verdandi (the Present or becoming to be), and Skirld (the Future). Associated with these is Hel or Rach-Hel, called Hecate by Shakspere—the Queen of the world of souls. Their names in various regions are different. In folk-lore they are Wibet, Worbet, and Ainbet. In Austria they are also named Mechtild, Ottilia, and Gertrand; also Irmina, Adela, and Chlothildis. The idea behind them is the soul. But how will our Matilas, Erminias, Adelas, Ottilies (or Tillies), Clothildes, and Gertrudes relish the source of their names? "These maids shape the lives of men, and we call them Norus. There are yet more names, namely, those who come to every man when he is born (or begotten) to shape his life; and these are known to be of the race of the gods; others are of the race of elves, and others yet of the race of dwarfs." — (*Younger Edda*, VII.) It is not very hard to perceive that all these mythic personages are similar in origin and character. The fate or necessity which they purport, like the Karma, is rather in the individual guiding and inspiring him, than are arbitrary powers over him compelling his acts and procuring results.

A. WILDER, M. D.

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Notes.

I herewith give some peculiar points in sermons delivered in the old days of Calvinism and in old Scotia.

One Rev. Kerr, on entering the church at Teviotdale, told the people what the relation was to be between him and them, in the following words: "Sirs, I am coming home to be your shepherd and you must be my sheep, and the Bible will be my tar bottle, for I will mark you with it;" and laying his hand on the clerk's head, he said, "Andrew, you shall be my dog." "The sorrow a bit of your dog will I be," said Andrew. "O, Andrew, I speak mystically," said the preacher. "Yea, you speak mischievously," said Andrew.

Rev. John Levingston in Ancrum, while giving the sacrament of the Lord's Supper, said, "Now, Sirs, you may take Christ piping hot;" and finding a woman longsome in taking the bread out of his hand, he said, "Woman, if you take not Christ, take the Meikle Devil, then."

Rev. John Walsh, while preaching in East Lothian, told his people the great danger of hearing the Cervates, in the following words: "Sirs, if ever you hear these rogues, you will cry at the judgment-day, O Arthur's-Seat, fall upon us; O Pentland-Hills fall upon us! The grass and the corn, you see growing there, will be a witness against you; yea, and that cow's horns, passing by, will be a witness against you."

Another Reverend while preaching in the West near a mountain called Timlock, cried out in a loud voice, thus: "What think, sirs, would the Cervates do with Christ if they had him? They would e'en take him up to Timlock top, cut off his head, and hurl his head down the hill and laugh at it."

Another in the south of Tevotdale, in his sermon, said, "One neighbor nation will say to us, poor Scotland, beggarly Scotland, yea, but covenanted Scotland amends for all."

There was nothing more common for preachers in those times than to tell the people that "Christ did not set his foot on Scotland this eight-and-twenty years;" or, "I bring a stranger to you now, and a very great stranger indeed for this many a year; would you know

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who it is? it is Christ, sirs; hold him fast then, for if he once gets out of Scotland again, its likely he'll never return."

Another, when stepping into the pulpit on an occasion of the Lord's Supper, said, "Sirs, I miss somebody here today; I miss Christ here this day; I think he will be as good as his word; however, I will go out and see if he be coming." Whereupon he went out of the pulpit, and staying out a little time, he came in and told them, "Now, sirs, Christ is coming; I saw him on his white horse coming to you. Now, what entertainment will you give him? I will tell you, sirs, will you get among you one pint of faith, a gill of grace, and a pint of sanctification, and this will make a good morning draught for Christ."

In Mers, one of the ministers most noted for eloquence, said, "You that are wives, ye will be saying, when ye meet Cummer, have ye spun your yarn yet? But alas, I fear that few of you have spun a wedding garment for Christ this day. But Christ will be among you, and see who is his bride. He'll look for them who have on their wedding garments."

Rev. Mossman in Newbottle, eulogized himself as follows in a sermon: "All the world knows that I am a learnëd man, and a judicious man, and a man that can clear the Scriptures well; but there are some in the parish that have not such thoughts for me; as for them, I pity them, for they must be very, very silly." At that time he was preaching against taking God's name in vain. He said, "O sirs, this is a very great sin; for my own part, I would rather steal all the horned cattle in the parish before I took God's name in vain once."

Rev. Robert Steideman in Carridan, said in a sermon, that "the best of God's saints had a mixture of atheism."

Rev. Rutherford preaching at Zedburgh, said in a sermon, "These 28 years the grass has grown long betwixt Zedburgh and heaven."

Rev. Arskine said in a sermon, "What, sirs, if the devil should come with a drum at his side, saying, "Höyes, Höyes, Höyes, who will go to hell with me, boys? Who will go to hell with me? The Jacobites will answer, we'll all go, we'll all go."

M. O. WAGGONER, Toledo, O.

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TRANSLATION OF II CHRONICLES XXIX, 36. King James's version of the Old Testament reads :

"And Hezekiah rejoiced, and all the people, that God had prepared the people ; for the thing was *done* suddenly."

This reminds us of the days when Wendell Phillips advised not hasty resort to the Law in reform movements, but rather waiting till the judges themselves should be prepared. But the Revised Version says :

"And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people ; for the thing was done suddenly."

As in I Kings v, 18, preparation of timber and stones is stated; also, the same in chapter VI, 7.

By King James's reading in Chronicles we are told that God had prepared the people, and by the Revised Version reading that God had prepared something for the people. Can some of your readers versed in Hebrew state which of the two renderings is the more correct ? S. R. H. G., Hyde Park, Mass.

The correct translation of II Chronicles XXIX, 36, from the Hebrew is this :

"And Yehhizkeyahoo rejoiced, at the preparing of the Elohim for the people, for the thing was done suddenly."

In King James's version, "the people," as a direct objective case after the verb "prepared," is wrong ; it is the objective after the preposition "for." The author of Chronicles means to say, that all the preparation and restoration accomplished by King Hezekiah was without much human preparation, God himself preparing all things needed. In I Kings v, 18, and VI, 7, there was human preparation.

PROF. E. M. EPSTEIN, M. D., Bethany, W. Va.

THE SEVEN LAMPS OF ARCHITECTURE. What are the "The Seven Lamps of Architecture," as published by Ruskin ? GERTRUDE.

This is the title of one of the works of John Ruskin, a writer on art ; and the book is composed of seven chapters which he designates Lamps, as follows : Sacrifice, Truth, Power, Beauty, Life, Memory, and Obedience.

SERIF AND SANSERIF. What is the meaning of these words ? The Unabridged of Webster is silent. JONATHAN.

Serif is a letter in typography with the "wings" or finishing strokes (as L, or X). *Sanserif* is a letter without the "wings" (as L, or X). French, *serre-file* (the last man of a file, that which completes a file, the finishing stroke.)

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THE FALLACY. (Vol. III, p. 171.) Will some one show the fallacy of the following:

$$\frac{1}{-1} = \frac{-1}{1}$$

$$\frac{\sqrt{1}}{\sqrt{-1}} = \frac{\sqrt{-1}}{\sqrt{1}}$$

Clearing of fractions, $1 = -1$; or $2 = 0$. E. T. Q.

Now these equations are perfectly true and if properly treated must lead to a perfectly true result. First, $1 \div -1 = -1$, and $-1 \div 1 = -1$; that is the two members of the first equation are $-1 = -1$. Now in clearing of fractions the left hand member (-1) is multiplied by the denominator 1, and the right hand member (-1) is multiplied by the denominator (-1), that is the two equal members have been unequally multiplied, and consequently their equality destroyed, or the left member made -1 and the right member $+1$, or $-1 = 1$. Therefore, $2 = 0$. The same reasoning holds for the second equation.

A. L. F., Merrick, N. Y.

CURSING BY BELL, BOOK, AND CANDLE. (Vol. III, p. 172.) Does any one know ought of a Roman Catholic ceremony of "Cursing by Bell, Book, and Candle"? WM. T. UGLOW, Providence, R. I.

This ceremony is rendering the anathema in church, and at the close, casting the Bible on the ground, tolling the Bell, and extinguishing the Candles. D. M. DRURY, Williamsburgh, N. Y.

SEVEN MODERN WONDERS OF THE WORLD. (Vol. I, p. 296.) Mr. J. K. Peck has recently published a book on the "Seven Natural Modern Wonders of the World" and enumerates them as follows:

Niagara Falls; Yellowstone Park; Mammoth Cave; The Canons and Garden of the gods, Colorado; The Giant Trees, California; Natural Bridge, Virginia; Yosemite Valley.

MEANING OF MANCHESTER. What is the meaning of the word *Manchester?* A RESIDENT.

According to E. Cobham Brewer's "Dictionary of Phrase and Fable," the first syllable is the Friesic *man* (a common), the word meaning the "Roman encampment on the common."

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Curioso in Mathematics.

[By B. F. BURLESON, Oneida Castle, N. Y.]

There are many curious things in mathematics, and if all those who love the "bewitching science" would jot down the curious matters they have obtained in their investigations, I have no doubt that many volumes might be written on this subject alone. It is a happy idea for the NOTES AND QUERIES to gather these floating waifs of mysticism and eccentricism* and present them in convenient shape for preservation and study. I have stumbled upon many strange truths in my blind groping after light in this field of science, and I hope herewith to select a few of them for the edification of others, hoping that having communicated my modicum share of the quaint, others may be induced to contribute their quota to the general stock. Without further remark we proceed with our subject, halting only to hope that the editor will permit us far as possible to tell the reader how our results are obtained, even though it be at the expense of dispelling mysticism.

1, IN NOTES AND QUERIES (Vol. III. p. 154) it is stated there is but *one* way (so far as known) that the 9 digits can be placed so that their *cube* root can be extracted ; the *one* way given is—

$$\left[\frac{2}{319}\right]^3 = \frac{8}{32461759},$$

I have found by carefully examining Hutton's Tables of Cubes three other arrangements of the 9 digits that are perfect cubes. They are—

$$\left[\frac{2}{289}\right]^3 = \frac{8}{24137569}, \quad \left[\frac{5}{76}\right]^3 = \frac{125}{438976}, \quad \left[\frac{8}{76}\right]^3 = \frac{512}{438976}.$$

2. $4^{4^{4^{4}}}$ Could the power of 4 that this expression represents be closely printed in brevier type, on thin leaves, and in volumes in size of Worcester's Unabriged Dictionary, our entire interplanetary space to the fartherest verge of Neptume would not hold a tithe of the books requisite to contain the answer.

3. The following scalene triangle is remarkable in that it has so many of its parts integral. The sides of the triangle are—

$$a = 12076133600$$
$$b = 20529427120$$
$$c = 25359880560$$

* A new word I recently saw in print, but have forgotten where.

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$k = 122499722289041126400$. The area of the triangle.

$$\left\{\begin{aligned} P_a &= \frac{2k}{a} = 20287904448 \\ P_b &= \frac{2k}{b} = 11934061440 \\ P_c &= \frac{2k}{c} = 9660906880 \end{aligned}\right\}$$ The perpendiculars of the triangle.

$$\left\{\begin{aligned} S_a &= \frac{2k}{P_a+a} = 7570113600 \\ S_b &= \frac{2k}{P_b+b} = 7546922880 \\ S_c &= \frac{2k}{P_c+c} = 6995829120 \end{aligned}\right\}$$ The sides of three dissimilar inscribed squares.

$$\left\{\begin{aligned} r_a &= \frac{2k}{-a+b+c} = 33813174080 \\ r_b &= \frac{2k}{a-b+c} = 14491360320 \\ r_c &= \frac{2k}{a+b-c} = 7245680160 \end{aligned}\right\}$$ The radii of its escribed circles.

$$\left\{\begin{aligned} r &= \frac{2k}{a+b+c} = 4226646760 \\ R &= \frac{abc}{4k} = 12830891950 \\ R_1 &= \frac{abc}{8k} = 6415445975 \end{aligned}\right\}$$ The radii of its inscribed, circumscribed, and nine-points circles.

4. The angles $\left\{\begin{matrix}144^\circ \\ 300^\circ\end{matrix}\right.$, or $\left\{\begin{matrix}72^\circ \\ 60^\circ\end{matrix}\right.$, or generally $\pm\frac{2n\pi}{5}$ and $\pm\frac{\pi}{3}$, where n is any integer, have this curious relation: The product of the cosines, the difference of the squares of their cosines, and the sum of the cubes of their cosines are all equal to the same quantity.

Thus, cosine 72°, or $144^\circ = \frac{-1\pm\sqrt{5}}{4}$. The cosine 60°, or $300^\circ = \frac{1}{2}$.

$$\left.\begin{aligned} \text{Now } \tfrac{1}{2} \times \frac{-1\pm\sqrt{5}}{4} &= \frac{-1\pm\sqrt{5}}{8} \\ \text{Also } (\tfrac{1}{2})^2 - \left\{\frac{-1\pm\sqrt{5}}{4}\right\}^2 &= \frac{-1\pm\sqrt{5}}{8} \\ \text{And } (\tfrac{1}{2})^3 + \left\{\frac{-1\pm\sqrt{5}}{4}\right\}^3 &= \frac{-1\pm\sqrt{5}}{8} \end{aligned}\right\} = .154508_5, \text{ or } -.404508_5.$$

5. The sum of the infininite series $\frac{1}{1^2}+\frac{1}{2^2}+\frac{1}{3^2}+\frac{1}{4^2}+\ldots$, is to the sum of the infinite series $\frac{1}{1^2}+\frac{1}{3^2}+\frac{1}{5^2}+\frac{1}{7^2}+\ldots$, as 4 is to 3.

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6. To extend the subject in NOTES AND QUERIES (Vol. III, p. 148), the following two series of Pythagorean triangles have their hypothenuses in regular order:

I.			II.		
155	372	403	385	552	673
80	396	404	350	576	674
243	324	405	189	648	675
280	294	406	260	624	676
132	385	407	52	675	677
192	360	408	90	672	678
120	391	409	455	504	679
168	374	410	104	672	680

These are the only 2 sets of 8 triangles in a series in which the hypothenuses are in regular sequence ever obtained. They were found by Charles Kriele, of Pennsylvania, when aged, infirm, and nearly blind, and sent by him to the writer of this article.

7. It is not generally known that if h = the height in feet of any observer's eye from the plane on which he stands, and d = the distance in miles his vision extends on the earth, that $d = \frac{1}{2}\sqrt{6h}$.

Suppose the person's eye is 6 feet from the plane, then his vision will extend $\frac{1}{2}\sqrt{6 \times 6} = 3$ miles.

Again, suppose his eye is 600 feet above the plane, then his vision will extend $\frac{1}{2}\sqrt{6 \times 600} = 30$ miles.

8. It is an absolute fact that the greatest waste of tin a tinker need sustain in making the greatest pan possible from a square sheet of metal is just one-ninth of his material.

9. In a triangle, for data material, take—

1 area of triangle,	3 perpendiculars,
1 radius of inscribed circle,	3 angle-bisectors,
1 radius of circumscribed circle,	3 medial lines,
2 angles,	3 radii of escribed circles,
3 sides,	3 sides of inscribed squares.

Total, 23.

Considering any three of these 23 parts as known, the other 20 may be found; but it will involve the solution of just 1771 different problems to effect it for all the cases.

10. The Detroit *Free Press* gives this problem as an easy one for the young and inexperienced student to solve:

"A young lady who is out with her beau drinks four glasses of soda water at five cents each; two glasses of ginger ale at five cents each; eats three dishes of icecream at ten cens each; four pieces of cake valued at thirty cents, and throws out a hint for a box of candy worth fifty cents. What does she cost him in all?

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The Dog Literature.

—o——o—

(Continued from November, 1886, page 178.)

The "Dog of Montargis" also deserves mention here, although the incident which led to his fame did not take place till the 14th century.* His detection of Richard de Macaire the murderer of his master, the encounter of the two in the lists before Charles VI, and the final victory of the dog, have become the subject of a popular melodrama, and a picture of the combat was for many years preserved in the castle of Montargis.

France also had the honor of giving birth to St. Hubert, the Patron saint of dogs. The saint, who is said to have been a nobleman of Aquitiane, passed his youth in the court of Theodoric III, but, renouncing worldly pleasures, he assumed holy orders, and, when St. Lambert bishop of Maestricht was brutally murdered A. D. 681, became his successor. He died in 727. A dog's mass in his honor was formerly celebrated with great magnificence at Chantilly, on each anniversary of St. Hubert's day.

The dog which no doubt played the most prominent part in the history of England, is Mathe, the greyhound that deserted Richard II for the Duke of Lancaster. Froissart thus describes the scene:

"Whenever the king rode abroad, the greyhound was loosed by the person who had him in charge, and ran instantly to caress him, by placing his two fore feet on his shoulders. It fell out, that as the king and the duke of Lancaster was conversing in the court of the castle, their horses being ready for them to mount, the greyhound was untied, but instead of running as usual to the king, he left him, and leaped to the Duke of Lancaster's shoulder, paying him every court, and caressing him as he was formerly used to caress the king. The Duke, not acquainted with this greyhouwd, asked the king the meaning of this fondness, saying, "What does this mean?" "Cousin," replied the king, "it means a great deal for you, and very little for me." "How?" said the Duke; "pray, explain it." "I understand by it," answered the king, "that this greyhound fondles and pays his court to you this day, as king of England, which you will surely be, and I shall be deposed; for the natural instinct of the dog shows it to him. Keep him, therefore, by your side, for he will now leave me and follow you." The Duke of Lancaster treasured up what the king said, and paid attention to the greyhound, who would nevermore

* St. Ambrose, in his *Hexaemeron*, mentions a murder at Antioch which was detected by a dog, and Cambrensis adds the circumstance of the duel. The ballad of "Syr Tryamoure," mentioned previously, is also founded on a very similar tale. S.-Baring Gould, in his *Myths of the Middle Ages*, discredtis the entire legend.

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follow Richard of Bordeaux, but kept by the side of the Duke of Lancaster, as was witnessed by 30,000 men."*

When the name of Chaucer is mentioned who is there that does not recall the Prioress with her "smale houndes?"

"that she fedde
With rosted fleshe, and melk, and wastel† brede,"

and the jolly monk with his greyhounds

"as swift as foul of flight."

Passing over the now extinct *L'Alant* and other breeds mentioned by Chaucer, as well as the praises bestowed upon the dog by the geographer Abraham Ortelius, the antiquary John Stow, and even by the hero of Zutphen, we must stop a little while on reaching that coarse and caustic old satirist, John Skelton, who sought to take refuge in the sanctuary of Westminster in consequence of his satires on Wolsey, and who thus revenged himself on the "butcher's cur," as he styled the cardinal.

"Our barrons be so bolde
Into a mouse hole they wolde
Runne away and creepe
Like a mainy‡ of sheep
Dare not loke out a dur
For drede of the mastiffe curre
For drede of the boutcher's dog
Wolde wirry them like an hog
For and this curre do gnar
Thry must stande all a far."

About this time, too, we find the dog extensively associated with his master in battle. Henry VIII included 400 soldiers that guarded a like number of dogs in the army which he sent to the Emperor Charles V against the king of France. The army of the Duke of Alva included a pack of blood-hounds, and the famous dogs of the Knights of Rhodes were mastiffs. Elizabeth sent 600 of these animals with the army of Essex into Ireland.

In the *Faerie Queene* there is frequent allusion to the dog, but, though Spenser passed a considerable portion of his time in Ireland he never mentions the noted Irish wolf-dog. We notice that the spaniel was used as an attendant of the hawk in the chase during his

* It should be remembered that the early greyhounds differed very much from those of the present day, strength and ferocity being essential qualities in them.

"A greyhounde should be headed lyke a snake,
Neckyed lyke a drake,
Fottyed lyke a catte
Tayled lyke a rate
Syded lyke a teme
And chyned lyke a breme."—*Wynken de Worde*, 1496.

† The finest quality of bread.

‡ A flock.

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time,* but the poet mostly excels in the comparisons drawn between dogs and human beings. Thus :

> " And drawing both their swords with rage extreme,
> Like two mad mastiffs, each on other flew."†

Again,

> " Like to a spaniell wayting carefully,
> Lest any should betray his lady treacherously."‡

And

> " Long they her sought, nowhere could they finde her,
> That sure they ween'd she was except away;
> But Talus, that could like a lime-hound winde her,
> And all things secret wisely could bewray,
> At lenhth found out whereas she hidden lay."§

It is however necessary to look to the writings of the great master of the Elizabethan age if we wish to find the most diversified illustrations of this animal ; so varied, indeed, they are perhaps not to be found in the works of any other writer in the world. In the *Recollections of Past Life*, by Sir Henry Holland, Bart., there occurs the following curious anecdote :

" At a dinner not long ago, Lord Nugent (the greatest Shakespearian scholar of his day), affirmed that there was not, in the whole series of the plays, a single passage commending directly or indirectly, the moral qualities of the dog. Thinking this to be impossible, I accepted a wager which Lord Nugent offered me on the subject, with the concession of a year to make my research. Even with the aid of several friends, I failed to find any such passage, and at the end of a year I paid the guinea I had lost. At a dinner at the Bishop of Exeter's some time afterwards, where I related the anecdote, Mr. Croker, with his wonted ingenuity, struck upon a passage which came nearest perhaps to the point; but it was an ingenious inference only, and would not have won me my wager."

Now in the plays of Shakespeare there are perhaps 300 allusions to the dog, and although space forbids us to enter upon any detailed analysis of the justice of the above assertion, it may not be uninteresting to the reader to have some of the dramatist's quotations laid before him, and thus he can form his own opinion.

One of the most beautiful quotations in the poet's works is found in *Henry V*, where the monarch compares the ardor of his troops before Harfleur, to the spirit of dogs :—

> " I see you stand like greyhounds in the ships,
> Straining upon the start," etc.

This species, it may be mentioned, is, on the whole, admirably discribed by Shakespeare. The following will suffice :

> " Like a brace of greyhounds
> Having the fearful flying hare in sight,
> With fiery eyes, sparkling for very wrath."—*3d Part Henry VI*, II 5.

> " Even like a fawning greyhound in the leash
> To let him slip at will."—*Coriolanus*, I, 6.

and others in *1st Henry VI*, *Taming of the Shrew*, etc.

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* Bk. III, cap. 8. † Bk. IV, cap. 2. ‡ Bk. V, cap. 6. § Bk. V, cap. 2.

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To obtain some idea of the varieties known to Shakespeare, we have only to cite the two following passages:

"We are men, my Liege."

Macbeth replies—

"Ay, in the catalogue ye go for men,
As hounds, and greyhounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demy-wolves, are 'clept
All by the name of dogs: the valued file
Distinguishes the swift, the slow, the subtle,
The housekeeper, the hunter, every one,
According to the gift which bounteous Nature
Hath in him clos'd; whereby he doth receive
Particular addition from the bill
That writes them all alike, and so of men."

In *King Lear* the old monarch says:

"The little dogs, and all;
Tray, Blanche, and Sweet-heart; see, they bark at me."

Whereupon Edgar replies:

"Tom will throw his head at them;—
Avaunt, you curs!"

"Be thy mouth or black or white,
Tooth that poisons if it bite;
Mastiff, greyhound, mongrel grim,
Hound or spaniel, brache or lym;
Or Bob-tail tike or trundle-tail;
You will make them weep and wail:
For with throwing thus my head,*
Dogs leap the hatch and all are fled."

The true beagle of Shakespeare's time was of the exact type of the great southern hound — slow, but of the most exquisite powers of scent—of which the great poet wrote perhaps the most perfect description that exists:

"My hounds are bred out of the Spartan kind,
So flewed, so sanded; and their heads are hung
With ears that sweep away the morning dew;
Crook-kneed and dew-lapped like Thessalian bulls,
Slow in pursuit, but matched in mouth like bells, etc."

Helena and *Launce* mention the ingratitude shown to the spaniel, and in other passages the poet depicts the quarrelsome disposition of the lap-dog, the cautious hound of the poacher, and the snarling cur. The mastiff, however, comes in for a large share of praise from the poet.

The general thanklessness of mankind to its most true servant is well set forth in the subsequent quotation:

"Get you hence instantly; and tell those friends,—
They have chose a consul, that will from them take
Their liberties; make them of no more voice
Than dogs, that are as often beat for barking,
As therefore kept to do so."

But however much we quote from Skakespeare, we cannot gather his own estimation of the dog from his plays, for in the latter he represents

* "In the ingenious Dr. Sampson's MSS. is an account of Oliver Cromwell's being set upon at Cambridge by two mastiffs, whereupon he set his back against a tree, and taking his head with both his hands, as if he would have flung it at them, frighted them away."—*Thoresby.*

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all the characters of the human race but his own. The idiosyncrasy of Shakespeare himself is not seen in his immortal writings, unless we can form an opinion from those passages relating to combats in the bear-garden between bears and dogs. This place no doubt the poet frequented, as he was well acquainted with the proprietor,and his residence was in the vicinity.

And now follow a host of miscellaneous dogs associated with the history and literature of Europe. Thomas Otway tells us that he is a friend of the race,—

> "for they are honest creatures,
> And ne'er betray their masters, never fawn
> On any that they love not."

The Tudor and Stuart families were greatly attached to this animal judging from the quantity and variety of their canine pets. Who can forget the fidelity of the little spaniel that followed the ill-fated Mary Stuart to the block ? or the quaint letter of James I. to t he Duke of Buckingham in which he makes inquiries concerning the speed of his pack of hounds ? The King constantly addressed Buckingham as his "dog Steenie," the Earl of Salisbury as "my littil beagill," and the queen as his "deare little beagill." Charles I was very fond of dogs and defended them from abuse. His especial favorite was the greyhound, while his son doted on the spaniel, to a certain breed of which he has bequeathed his name. Even the grim Protector was very fond of his Coffin-nail. The "white little hound, with a crooked nose" which in 1572 awakened the Prince of Orange in time to save him from the murderous Julian Romero, in the employ of the Duke of Alva, now rests at King William's feet in his monument in the church at Delft.

It would be a difficult task to enumerate all the celebrities of the last three centuries who have evinced their partiality for the species either in their writings or by adopting them as companions. Sir John Harrington wrote an epigram to Momus in praise of Bungey ; Catharine de Medicis and Phoebe are inseparable ; Lord Bacon has made him the subject of one of his essays, and Drayton praises the shepherd's dog,—

> "Which, though as he his master's sorrow knew,
> Wagg'd his cut tail, his wretched plight to rue."

Butler, Tickell, and Prior all contribute their praises, and even Gulliver himself was prompted to give minute instructions to the painter chosen to immortalize on canvas, Rover,—

> "Happiest of the spaniel race."

And who has not been amused on reading the Dean's inscriptions on the collar of the lap-dog Tiger ?

> "Pray steal me not ; I'm Mrs. Dingley's
> Whose heart in this four-footed thing lies."

Horace Walpole with his Patapan, and Sir Isaac Newton and Diamond, furnish two more examples of the affections arising between

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eminent men and their pets. Mr. William Matthews in his charming work, "Hours with men and Books," very justly says — "so long as biography is written, or an essayist loves to point his moral with an anecdote, we shall hear the story of Newton and his dog Diamond, which destroyed the papers which the philosopher set himself so patiently to rewrite; and that he cut two holes in his study door for his cat and kitten to go out and in,—a big hole for the cat and a small hole for the kitten,—albeit both stories are myths, since neither purring puss nor sprightly poodle were allowed within the precincts of the mathematician's thought-hallowed rooms."

It is very difficult, perhaps impossible, to find a disparaging line to this animal throughout the whole of Pope's works, and an illustration remarkable for its beauty, and the wideness of its scope, on the intelligence of the canine race, is furnished in the oft-quoted lines:

"Lo! the poor Indian! whose untutor'd mind," etc.

Richardson has left us a portrait of the poet and his dog Bounce to whom he was greatly attached. Addison has pictured the hounds of Sir Roger de Coverley; Hamilton wrote a few lines on "a very plain and downright honest dog"; Goldsmith was prompted to bestow an elegy on him; Sterne gave him a place in the "Sentimental Journey," and Somerville, Smart, and Gay, have depicted the bull-dog, the blood-hound, and the mastiff, the latter of whom

"gloried in his limping pace,
The scars of honor seamed his face;
In every limb a gash appears,
And frequent fights retrenched his ears."

Hume wrote of Rousseau and his dog — "She (*i. e.* Theresa) governs him as absolutely as a nurse does a child. In her absence, his dog has acquired that ascendant. His affection for that creature, is beyond all expression and conception." The fidelity of the spaniel of Robespierre is equalled by that of the small Italian hound belonging to Frederick the Great, whom he usually carried about under his cloak. This dog accompanied his master through the entire Seven Years' War, and when the faithful animal died it was buried in the gardens of the palace of Berlin.

Admiral Collingwood, after his election to the peerage, seems to be dissatisfied with the conduct of his dog, for in a letter to his wife he says: I am out of all patience with Bounce; the consequential airs he gives himself since he became a 'Right Honorable' dog, are insufferable." The favorite dog of Lord Clare, the Irish Chancellor, caused great annoyance to Curran on a certain occasion. During an argument of Curran's, his lordship stooped down and began to caress the dog. Curran stopped short in the middle of a sentence; the judge started. "I beg pardon my lord," the advocate said sarcastically, "I thought your lordship had been in consultation; allow me to press upon your excellent understanding, that," etc.

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The dog, too, figures to a considerable extent in modern painting. We have pictures of him from the time when Hogarth introduced his ill-tempered looking Crab in his own portrait (which certainly did not add much to its beauty) to the present day. Opie's bull-dog has perhaps never been equalled, and the same thing can be said of Landseer's Brutus, who takes part in "The Invasion of the Larder." The latter painter relates a capital story of a lady who desired him to transfer her black and-tan to immortal canvas. Just on the eve of the first sitting the dog mysteriously disappeared. The artist, moved by the lady's tears, undertook to recover her pet, and in looking over his list of men engaged in dog-stealing, singled out one whose weak point was black-and-tans. To this individual he expressed his desire for a dog whose characteristics he accurately discribed, and concluded significantly that he did not desire *a* dog something like that, but *the* dog precisely like that. The man of dogs returned in due course and stated that he could procure the animal,but not for a week. Being prevailed upon, however, he agreed to produce him within three or four days, and kept his word. "And now," said Landseer, "now that I have paid you for the dog, why did you not hand him over at first? You know you could have done so." "I know it, sir," replied the other, "I know it; but, you see, I had sold him to a very generous old lady who paid me my first price without winkin', and as her heart was bound up in the dawg I did not think it would be Christian-like to steal him before she had had the pleasure of him for at least a week."

Turning further north, we must first mention Burns with his "Twa dogs," Cæsar, "O' high degree," and Luath, "a ploughman's collie." Then comes Scott with his deer-hound Maida, the original of Bevis in *Woodstock;* Wolf, the deer hound in *The Abbot;* Ban and Buscar, the Lady Juno, Little Wasp, Little Elphin, in *Old Mortality*, Fangs in *Ivanhoe*, and Lufra,

"The fleetest hound in all the north."

To say nothing of the blood-hound that the minstrel sings of, and which Campbell likewise praises in *Lochiel.* The Ettrick shepherd had a favorite dog, named Sirrah, to guard his flocks, and there are numerous stories of his sagacity extant.

Cowper and Beau; Fox and Neptune; Peter Pindar and Tray; Byron and Boatswain; Wordsworth and Music; Lamb and Dash; how much these broken sentences express. The latter dog had been left by Lamb with a friend during the dog-days, and the gentle author of Elia wrote the following note to him:

"You cannot be too careful to watch the first-symptoms of incoherence; the first illogical snarl—to St. Luke's with him. All the dogs here are going mad, if you believe the overseers; but I protest they seem to me very rational and collected. But nothing is so deceitful as

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mad people, to those who are not used to them. Try him with hot water; if he won't lick it up, it is a sign—that he does not like it. Does he wag his tail horizontally or perpendicularly? Is his general deportment cheerful? Has he bitten any of the children? If he has, the children should be shot."

But the dog is a faithful attendant in the sick-room, and Mrs. Browning's Flush cannot receive too much praise.

"Other dogs may be thy peers
Haply in these drooping ears,
And this glossy fairness.

But of *thee* it shall be said,
This dog watched beside a bed
Day and night unweary,—
Watched within a curtained room,
Where no sunbeam broke the gloom
Round the sick and dreary."

Marryatt and Dickens have furnished us some remarkable canines. Who can forget Snarleyow, and the "Bull pup" of Percival Keene? Who does not recall to mind Bull's Eye the dog of Sykes whose characteristics are thus summed up by the Artful Dodger?

"He's a rum dog; don't he look fierce at any strange cove that laughs and sings when he's in company? Won't he growl at all when he hears a fiddle playing? And don't he hate other dogs as ain't of his breed? Oh, no!"

In *Barnaby Rudge*, Hugh, as he is being led to the scaffold, thinks of his dog, and resigns him to a new master, assuring himself that he will receive no ill treatment. We seem to discover a trace of humanity in the brutal hostler after all, when he predicts that "he'll whine at first, but he'll soon get over that." Boxer, Jip, Merrylegs, and Jerry's four dogs all claim our attention, as does that "great, hoarse, shaggy dog, chained up at the back of the house, and called Diogenes," whom we can never separate from little Paul Dombey.

In our own country we find that the eccentric Randolph of Roanoke was a great lover of dogs. Poe bewails his poodle Diana, and where would Rip van Winkle be, did we deprive him of Schneider? Bismarck and Tyras still flourish.

To sum up we have learned that the many good qualities of the dog are eagerly transferred in verse by the poet, and cause the birth of lasting friendships; and we would cease to wonder why this is so, were we all of the opinion of that great Wizard of the North who said:

"He forgets neither friend nor foe; remembers, and with accuracy, both benefit and injury. He hath a share of man's intelligence, but no share of man's falsehood. You may bribe a soldier to slay a man with his sword, or a witness to take life by false accusation, but you cannot make a hound tear his benefactor. He is the friend of man, save when man justly incurs his enmity." CAXTON.

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ANSWERS TO QUESTIONS.

WHO BETRAYED A CITY? (Vol. III, p. 187.) Who was the person that betrayed a city, and asked as a reward the rings worn upon the fingers of the soldiers, and was crushed to death beneath their incumbent weight? B. F. BURLESON, Oneida Castle, N. Y.

In the semi-fabulous history of "Regal Rome," the maid Tarpeia is said to have betrayed the city to the Sabines, asking as her reward "what they carried on their arms," meaning the bracelets; but King Tatius wilfully misunderstood it, and so he and his soldiers crushed her to death beneath their shields. Another legend represents her as smitten with love for the Sabine King. This story, however, is a relic of Roman folk-lore, and nothing beside, like the kindred tale of Clœlia running away from "Lars Porsenna of Clasiour," it was probably devised to perpetuate the notion that Rome had never been conquered. Yet the existence of a patrician element entirely Sabine in the population, and of Etrurian sacred rites, indicates both peoples as becoming lords over the Latin commonalty. Ancient cities, or rather commonwealths, were never founded as Romulus and Remus are fabled to have began Rome. The colonists had their wives with them. Again, as in the pretended absence of women, Sabine girls are said to have been made wives by capture, so the maid Tarpeia would not have been left unweded; or if she had been, her Sabine blood would have led her to lead her countrymen into the city without requiring any bribe. A. WILDER, M. D., Newark, N. J.

CHAMPION, CHAMPAGNE, CHAMOMILE. (Vol. III, p. 188.) What is the pronunciation of each of these words? ORTHO.

Usage dictates the pronunciation of these three words as *tschámpeon*, *shampān*, and *kámomil*. Both *champion* and *champagne* are from the Latin *campus*, a field; but English practice often softens the sound of *c* or rather *k* into *tsh*. Compare *kirk* and *church*, *breek* and *breech*, etc. But *champagne* is from the French and retains the *sham* sound. Chamomile is from the Greek *chamai-mēlon*, and Latin *camomille*, but has accidentally escaped the arbitrary change. A. W.

ERRATUM. (Vol. III, p. 148.) The third paragraph should read:

The *difference* of the fractions ⅓ and ⅔ is the same as the *difference of their squares*, and the *sum of their cubes*.

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INSCRIPTIONS ON MONUMENTS. (Vol. III, p. 187.) Will some one give the reason why many inscriptions on monuments, especially large ones, are usually without punctuation? For example, the Webster Statue in the State House Yard, Concord, N. H., and the Soldiers' Monument in Merrimack Square, Manchester, N. H.

ALICE G. ADAMS.

I know of no better reason than that of good taste and propriety. Punctuation is to avoid confusion and make clear the sense in writing; and if inscriptions are what they should be this necessity cannot exist. Besides punctuation destroys the dignity and freedom otherwise suggested and gives a sort of "gingerbread" air, wholly incongruous. An inscription to be read by the public for all time should presume entirely on its intelligence, and not at all on its stupidity.

The finest inscription I ever read is the one on the Soldiers' Monument on Boston Common, as follows:

To The Men Of Boston
Who Died For Their Country
On The Land And On The Sea
In The War Which Kept The Union Whole
Destroyed Slavery And Maintained The Constitution
The Grateful City Has Built This Monument
That Their Noble Example May Speak
To Coming Generations

One would as soon think of punctuating the planets as this inscription.

WILMARTH.

The Soldiers' Monument at Manchester, N. H., bears the following:

IN HONOR OF
THE MEN OF MANCHESTER
WHO GAVE THEIR SERVICES
IN THE WAR WHICH
PRESERVED THE UNION OF THE STATES
AND
SECURED EQUAL RIGHTS TO ALL UNDER
THE CONSTITUTION
THIS MONUMENT IS BUILT
BY
A GRATEFUL CITY

The inscription was composed by Henry W. Herrick, a designer and engraver, resident of Manchester.

Encircling the monument, on the band above, is the Latin phrase:

Dulce et decorum est pro patriâ mori.

It is sweet and glorious to die for one's country.

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THE LONG WORDS. (Vol. III, p. 179.) The long words printed on the page indicated were taken from the Boston *Journal* of recent date. Our correspondent "DJAFAR" writes us that two of the words are spelled incorrectly; that the two chemical words should be:

Methoxyethyltetrahydrophyridine Carboxylic Acid.
Methylethylphenylammonium.

The chemical name for the new anæsthetic cocaine is

Methylicbenzometholethyltetrahydroppridine Carbonate.

This will be found mentioned in the Report on the Progress of Chemistry in 1885, prepared by H. C. Bolton for the Smithsonian Institution (p. 25, of No. 633).

A Boston physician thinks he has found the longest word in the English language, and published it in the Boston *Journal*. He found it in a medical journal, it being the chemical terminology for cocaine:

Methylbenzomethoxyethyltetrahydropyridinecarboxylate.

"LITTLE JACK HORNER." (Vol. III, p. 187.) Who was the "youthful Horner," known in modern times as "little Jack Horner?"
REMBRANDT ROBINSON.

Little Jack Horner, the celebrated personage in nursery literature, was the lad who carried the Christmas pastry containing the deeds of the monastery estates from the Abbot of Glastonbury to the King. The "plum" which he extracted was the deed of the manor of Wells, or Uells. (See Hallowell's "Nursery Rhymes of England," and Wheeler's "Noted Names of Fiction.") H. K. A.

"There is a tradition in Somersetshire that the Abbot of Glastonbury, hearing that Henry VIII had spoken with indignation of his building such a kitchen as the king could not burn down, sent up his steward, Jack Horner, to present the king with a suitable bribe, viz.: a pie containing the transfer deeds of twelve manors. Jack, lifting up the crust, abstracted from the dish the deed of the manor of Wells, and told the Abbot that the King had given it to him. Hence the nursery rhyme:

Little Jack Horner,
Sat in a corner (of a wagon)
Eating his Christmas pie;
He put in his thumb
And pulled out a plum (the title-deed)
Saying, 'What a brave boy am I.'"

WILMARTH.

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FOUR GREATEST AMERICAN THINKERS. (Vol. III, p. 188.) In my judgment the four greatest American thinkers are Stephen Pearl Andrews, Jonathan Edwards, Ralph Waldo Emerson, and Andrew Jackson Davis. The first three are deceased, but their works still live.

The four American Transcendentalists, I should say, are A. Bronson Alcott, the Mystic-Artist; Ralph Waldo Emerson, the Philosopher-Prophet; Theodore Parker, the Preacher-Reformer; and Henry David Thoreau, the Poet-Naturalist. Will some one give the four greatest French Thinkers and Transcendentalists; also, German, in his (or her) judgment? E. B. H.

To my mind the world's four greatest men, if such an arbitrary classification is allowable, are Moses, Plato, Alfred the Great, and Ralph Waldo Emerson.

The four greatest men produced in America, are George Washington, Daniel Webster, Ralph Waldo Emerson, and Abraham Lincoln.

I quite agree with "E. B. H." in his classification of the greatest American Thinkers and Transcendentalists, making only one change; instead of Andrew Jackson Davis, I should say Thomas Lake Harris.

The four greatest German Thinkers and Transcendentalists to my mind are Immanuel Kant, Johann Wolfgang Goethe, Georg Wilhelm Friedrich Hegel, and Jacob Boehme. While for the French I would name René Descartes, Victor Hugo, Michel Eyquem Montaigne, and Henri-Frederic Amiel. Kant's *Kritik Der Reineu Vernunft* cuts the world's worthy books down to a dozen. WILMARTH.

I can hardly admire the acumen of "E. B. H." in regard to "the four greatest American thinkers." Rowland G. Hazard of Rhode Island is peer to them all and probably more profound than any one of the number. I would hardly have thought to include Stephen Pearl Andrews or Andrew Jackson Davis in such a category, although Andrews was versatile and scholarly. I have imagined John Greenleaf Whittier as profound as Emerson.

The German thinkers are perhaps Kant, Goethe, Fichte, and Jacobi, and some credit is due to several others who are less honored. Usually the prophet is without honor in his own age and country; and even Sokrates was not esteemed great till he had drank the hemlock. Paracelsus is little honored or even understood, yet he deserved consideration. Spinosa, too, was a powerful reasoner. A. W.

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JANNES AND JAMBRES. (Vol. II, p. 607. From what book or writings did Paul get the names of the two magicians of Pharaoh? He says, "Now as Jannes and Jambres withstood Moses." — *II Timothy* III, 8. We do not find the names in the Old Testament.

OBSERVER.

It is not altogether certain that these characters are alluded to anywhere in the Old Testament. Tradition, to be sure, sets them forth as the magicians whom Pharaoh set up against Moses, but these names are hardly Egyptian, but rather Semitic. Pliny (XXX, 2) has mentioned Moses, Jannes and Jotapes as founders of a magian theosophy and art, many thousand years after Zoroaster; and this Moses is named by Juvenal as author of an Arcane Book:

"*Tradidit arcano quaecunque Volumine Moses.*

This Moses seems to have been a Talmudist, in which case the others may have been his associates who had set themselves up against him, as Korah and the 250 representatives of the congregation did against the Great Lawgiver. (*Numbers* XVI.) Of course, the statement of the Gospel of Nicodemus must be taken for what it is worth.

A. W.

SYMBOLS OF THE FOUR ELEMENTS. (Vol. III, p. 179.) "DJAFAR'S" emblem is not quite perfectly described. The square denotes the earth; the circle, water; the triangle, fire; the crescent, air; and the oval, æther, or supernal atmosphere in which divine beings have their abode. The symbols were transmitted from one worship to another; the legends and myths being changed to fit the new conditions. The cross, the circle, the triangle, as well as their grosser equivalents, the stocks of trees, and stones, altars, etc., were religious emblems for thousands of years.

A. W.

"SINGLE-SPEECH HAMILTON." (Vol. III, p. 187.) William Gerard Hamilton, an Englishman, is generally known in biographical works as "Single-Speech Hamilton." How did he receive the compound appellation? On what, and when did he make his single speech?

ADELBERT.

William Gerard Hamilton was born in London in 1729, called "Single-Speech Hamilton," on account of his first and only speech in the English Parliament, Nov. 13, 1775, which caused a great sensation. He was chancellor of the exchequer in Ireland from 1765 to 1784, and made several eloquent speeches in the Irish Parliament. He was a valued friend of Dr. Johnson. H. W. H., Mt Carroll, Ill.

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ANOTHER BOSCAWEN. (Vol. III. p. 187.) Is there any other town or place in the world that bears the name of *Boscawen*, than in New Hampshire? ALICE G. ADAMS, Boscawen, N. H.

There is a small island in the Pacific Ocean, in the "Navigator's group," called Boscawen; latitude 15° 50′ S. longitude 173° 35′ W. WILMARTH.

JAWBONE TWICE. (Vol. I, p. 309.) In reading the verse found in Judges xv, 16, at first sight, about one-half of all who try, will read the word "jawbone" twice. The verse in King James's version is as follows:

"And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men."

I have consulted a few Bibles and find that in all, the word "jawbone" appears but once, save one published in 1826, namely:

"The Devotional Diamond Bible, with notes and reflections by Rev. William Gurney, A. M., Rector of St. Clement's Danes, &c., &c. London, 1821." Frontispiece is misplaced opposite Exodus XXVIII. Engraving of Rev. William Gurney bears this note, "Published by Jones & Co., Nov. 23, 1826, London." The Devotional Diamond Pocket New Testament is bound with it, with the following note: "Printed for and by J. White, John St., 1816." The books are embellished with about thirty engravings, each bearing note, "London, published by Jones & Co.," with different dates, all after 1821. Size of Bible, 5in.x2¾in.; thickness, 1½in.

EDWARD MURPHY, 327 Alexander Ave., New York City.

Since receiving the note from this correspondent we have examined several translations in our library and find that the New Revised version has "jawbone" twice, and the word "smitten" for "slain." The translation by Julia E. Smith, of Glastonbury, Conn., published in 1876, reads:

"And Sampson will say, With the jaw-bone of the ass, a heap, two heaps, with the jaw-bone of the ass I struck a thousand men."

The Douay version (Catholic) which is from the Latin Vulgate, has,

"And he said, With the jaw-bone of an ass, with the jaw of the colt of asses I have destroyed them, and have slain a thousand men."

YPSILANTI. (Vol. III, p. 188.) What is the origin of the name of the town in Michigan called *Ypsilanti?* ORTHO.

Alexandro Ypsilanti raised the standard of revolt against the Turkish ascendency in Greece, prior to Marko Bo zzaris. The town in Michigan was named for him. A. W.

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WITCH OF AGNESI. (Vol. III, p. 188.) The following equation, $x^2y=4a^2(2a-y)$, is known as the "Witch of Agnesi." Why is it so called? G. S. CLARK.

The first demonstration of this curve that has been published, that I know of, is found in "Analytical Geometry" by Donna Maria Gaetana Agnesi, Professor of Mathematics and Philosophy in the University of Bologna in the year 1748. I think the curve was discovered before that time, and was *vulgarly* called the *Witch*; and that it was called the "Witch of Agnesi," probably from the fact of her publication of its properties. T. P. STOWELL, Rochester, N. Y.

THE EPHESIAN LETTERS. (Vol. III, p. 188.) What are the epistles known as the "The Ephesian Letters," and who is the author of them? ANDREW SMITH.

I had supposed the "Ephesian Letters" to be a kind of Runic characters—whence their other designation of "Spells." Certain "barbarous names" or phrases were supposed to have mighty influences in telestic rites, even to fixing the stars in their places. Ephesus was the focus of magic or Persian theosophy. "The magic formulæ known everywhere by the term of 'Ephesian writings' (*grammata*) or spells," could hardly be considered as epistolary. Their authorship can therefore be imagined. A. WILDER, M. D.

ONE FIRST CAUSE. (Vol. III, p. 188.) Sir Thomas Browne, in his *Pseudoxia Epidemica*, says: "There is but *one* first cause, and *four* second causes, of all things (efficient, material, formal, and final), to which Plato adds a *fifth*, *exemplar*, or idea." Where in Plato's works is this statement found? G. S. CLARK.

Sir Thomas Browne seems to have followed Aristotle, who indicated all "second causes" as Material, Formal or Essential, Moving or Efficient, and Final. But it is apparent that the Final Cause, the *eidos*, was similar to the idea or exemplar of Plato. A. WILDER, M. D.

QUOTATION FROM WISDOM OF SOLOMON. (Vol. III, p. 188.) The Book of Wisdom (XVI, 17) says, "The world fighteth for the righteous." A certain writer has "The cosmos is the champion of the just" in quotation marks, giving the same reference. Will the original bear the latter translation? STUDENT.

Doubtless the two versions of the passage are both warranted by the original text and are identical in meaning: "The world or *kosmos* fighteth for, or is champion of the just. A. W.

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"DOUGH-FACES. (Vol. III, p. 187.) Who called the friends of the Missouri Compromise, "dough-faces?" M.

John Randolph has the reputation of first denominating the Northern men "dough-faces" who supported or rather acquiesced in the Missouri Compromise. He was of cynic temper, a hater of his kind, ready at opprobrious epithets and utterances; and like other men of that region, heartily despised all Northern men, who for interested or even patriotic motives, consented to yield to the exorbitant requirements of Southern leaders, for the sake of peace. They were called dough-faces because they could be moulded like dough in the moulder's hands. A. WILDER.

REDUPLICATED WORDS. (Vol. III, p. 188.) Why is the word for "circle" reduplicated in nearly all languages? For examples: English, "circle"; Latin, "circus"; Greek, "kuklos"; Hebrew, "gilgal"? JOSEPHUS.

Why the word *circle* is reduplicated is easier to surmise than to demonstrate. "JOSEPHUS" might have increased examples. *Gilgal* in the Keltic, also *cyrc* or *kirk*, and our word *church* are of the number. The Latin is evidently a cognate dialect of the Keltic; and so *cyrc*, or stone circle became *circus* in Latin, and church in Saxon English. A circle was a sacred enclosure, and gilgals as well as dolmens and stonehenges were universal. The Vetal-worship of India still makes use of them.

There are many other analogous similarities in ancient languages. *Bema* a platform is rendered "high plain" in the Bible; *Chiton*, a coat or tunic in Greek, appears in Genesis III, 21, and other places. Our words *coat* and *cotton* have the same etymology. *Machaira* the Greek word for sword is also found in the Hebrew text of Genesis XLIX, 5. *Lamachos* (Homer), *Lamech*, and *Machir*, all mean expert with the sword. These examples are a few out of many. Doubtless the Aryan, Skythic, Æthiopic, and Semitic families of languages had a common origin, and are divergents of a first tongue.

A. WILDER.

"THE TACITURN." (Vol. III, p. 140.) Why was William "the tactiturn" called the Father of his Country? GIMEL.

William the taciturn led the military tribes of the Netherlands against the Spaniards in the reign of Philip II. Hence he was called the Father of his Country. A. W.

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THE SECRET OF JESUS. I have often heard from the pulpit the words, "the secret of Jesus," as if he communicated some mystery to his apostles. Was such the case? REGULAR ATTENDANT.

This question can best be answered by a reference to the records of the Gospels and the apostolic Fathers of the Church. In Mark IV, 10 and 11, we read that "when he was alone, they that were about him with the twelve asked of him." He answered: "Unto you it is given to know the mystery of the kingdom of God." In Ephesians III, 3, Paul says: "He made known to me the mystery."

Clement of Alexandria, one of the Fathers of the Church, who died A. D. 220 left a work entitled *Stromata*, a very valuble miscellaneous work containing facts and quotations to be found in no other writer. He says in the Stromata, chapter V: "The Lord commanded in a certain Gospel, *My secret is for me and the children of my house.*"

Again, in his *Homilies* XIX, 20, he refers to the same command: "*Keep the mysteries for me and the sons of my house.*" Here he says it is contained in the Gospel in use among the Ebionites.

There are many divines who believe that a *secret* was actually communicated by Jesus to the apostles and they to their successors. The Mother Church claim to have received it, and will to perpetuate it.

We would advise our querist to read entire the work of Ernest de Bunsen entitled "The Hidden Wisdon of Christ and the Key of Knowledge, or History of the Apocrypha," in two volumes, octavo; Vol. I, pp. 479; Vol. II, pp. 515. London, 1865.

The preface of the work says that the object of the investigations on the origin and development of apocryphal tradition, and especially on the "Hidden Wisdom" of Christ, is to suggest a scriptnral solution of these all-important problems, and thus to further the knowledge of "the truth as it is in Jesus." The word Apocrypha in this connection means Secret Wisdom, and not that meaning usually attached to it as spurious or uncanonical.

Similarly the late Henry James wrote a work on the doctrines of Swedenborg, entitled "The Secret of Swedenborg: being an Elucidation of the Doctrine of the Divine Natural Humanity;" octavo, pp. 243. Boston, 1869.

Also, James Hutchinson Sterling wrote a work on Hegelian philosophy entitled "The Secret of Hegel," being an exposition of that profound philosopher's system; octavo, two volumes; London, 1873.

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SUBLIME PRAYERS. (Vol. III, 40, 71, 186.) The following is the prayer of Henry D. Thoreau, an American author and philosopher:

"Great God, I ask no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal my firm faith,
And my tongue practice more than my tongue saith;
That my low conduct may not show,
Nor my relenting lines,
That I Thy purpose did not know,
Or overrated Thy designs."

Wacie the Caliph, who died A. D. 845, ended his life, the Arabian historians tell us, with these words:

"O Thou whose kingdom never passes away, pity one whose dignity is so transient." H. W. H.

PHILONIC, AND STRABONIC. (Vol. III, p. 140.) Authors speak of doctrines, principles, etc., as Platonic from Plato. Is it correct to use the "Philonic" as from Philo, and "Strabonic" as from Strabo, etc.? BELGRADE.

Philonic is correct, Philon being a Hellenic word; but Straborean would be more accurate with the Latin name Strabo. A. W.

EARTH-EATERS. (Vol. III, p. 140.) It is stated that in some parts of the world the earth is edible and is eaten by the natives. Where is this done? GIMEL.

Earth is eaten by the natives in some parts of Brazil and Colombia. It is not common earth, however, but contains the remains of animals, etc. A. W.

ISLAND OF ST. HELENA. (Vol. III, p. 140.) From whom is the island of St. Helena so called? Z.

St. Helena was named from the mother of Constantine. A. W.

THE MACEDONIAN ALEXANDER. (Vol. III, p.140.) "In strategy, a Hannibal; in tactics, the Roman Cæsar; in battle, the Macedonian Alexander; Charles comprised the three in himself." What Charles was this? GIMEL.

I should suppose that Charles XII of Sweden to be the person here referred to. A. W.

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POST-MORTEM CROWNING CEREMONY. (Vol III, p. 187.) What queen was crowned with full ceremony after her death?

PHILOS, Baltimore, Md.

Inez de Castro, queen of Pedro I of Portugal, to whom she was married January 1, 1347. The marriage was clandestine, as Pedro's father the king had already contracted him in marriage to a Spanish princess. Three years afterwards Inez was murdered by assassins instigated to the act by her father-in-law. When Don Pedro heard of her assassination he was beside himself with grief and rage. Two of the criminals afterwards fell into his hands, and were exposed to the most excruciating torture for three days and three nights, after which their hearts were torn out while the victims were yet living. Upon coming to the throne shortly after, Pedro had the body of his beloved Inez taken from the grave, placed on a magnificent throne, arranged in robes of royalty, and crowned "Queen of Portugal." The court was summoned and compelled to do her homage as if she were a living queen. One fleshless hand held the sceptre, and the other the orb of royalty. The next night there was a grand funeral cortege extending several miles, each person holding a torch. The crowned queen was escorted, as she lay in her rich robes, in a chariot drawn by black mules, to the royal abbey of Alcobaça for interment. Her monument is still to be seen there, and that of "Pedro the Just" is at the foot of it.

The present reigning house of Portugal is descended from Don Juan, the son of this princess. An attempt made by Phillip II of Spain to secure the throne of Portugal, by trying to prove the marriage of Inez illegal, was clearly the political reason of her posthumous coronation.

S. GRANT OLIPHANT, Newfield, N. J.

THE DOG IN LITERATURE. *Errata.* Page 173, line 5, for "it" read he; line 7, for "its" read his; page 174, line 26, for "(KYON)" read (KUON); page 175, line 12, for "Gargitios" read Gargittios; line 20, for "(PR-KYON)" read (PROKUON); line 23, for "Molosia" read Molossia; page 176, line 17, for "Ptemphanae" read Ptremphanae; page 177, line 1, for "Bolestan II" read Boleslaus II; line 38, for "Cinobeline" read Cunobeline; page 178, line 4, for "Fioun" read Fionn; line 6, after "Highland" insert proverb; line 20, after "likewise" insert too important; line 29, after "1205," insert and.

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"Lively Old Lady."

The following lines were found in a bundle of socks, sent by a "Lively Old Lady" in Amherst, N. H., to the U. S. Hospital, corner of Broad and Cherry Streets, Philadelphia, Penn., about twenty years ago. It appeared in a newspaper at that time, and passed out of mind. A subscriber to NOTES AND QUERIES (P. M. C.) sends it us asking that it be republished that it be more permanently preserved :

By the fireside, cosily seated,
With spectacles riding her nose,
The lively old lady is knitting
A wonderful pair of Hose.
She pities the shivering soldier,
Who is out in the pelting storm,
And busily plies her needles,
To keep him hearty and warm.

Her eyes are reading the embers,
But her heart is off to the war,
For she knows what those brave fellows
Are gallantly fighting for.
Her fingers as well as her fancy
Are cheering them on their way,
Who under the good old banner,
Are saving their country today.

She ponders how in her childhood,
Her grandmother used to tell—
The story of the barefooted soldiers,
Who fought so long and well.
And the men of the Revolution
Are nearer to her than us;
And that perhaps is the reason
Why she is toiling thus.

She cannot shoulder a musket,
Nor ride with cavalry crew,
But nevertheless she is ready
To work for the boys who do.
And yet in "Official Dispatches,"
That come from the army or fleet,
Her feats may have never a notice,
Though ever so mighty the *feet*.

So prithee, proud owner of muscle,
Or purse proud owner of stocks,
Don't sneer at the labors of woman,
Or smile at her bundle of socks.

Her heart may be larger and braver
Than he who is tallest of all,
And the work of her hands as important
As cash that buys powder and ball.

And thus while her quiet performance
Is being recorded in rhyme,
The tools in her tremulous fingers
Are running a race with Time.
Strange, that four needles can form
A perfect triangular bound,
And equally strange that their antics
Results in perfecting the round.

And now, while beginning "to narrow,"
She thinks of the Maryland mud,
And wonders if ever the stocking
Will wade to the ankle in blood.
And now she is "shaping the heel,"
And now she is ready "to bind,"
And hopes if the soldier is wounded,
It never will be from behind.

And now she is "raising the instep,"
Now "narrowing off at the toe,"
And prays that this end of the worsted
May ever be turned to the foe.
She "gathers" the last of the stiches,
As if a new laurel were won,
And placing the ball in the basket,
Announces the stocking is "done."

Ye men who are fighting our battles,
Away from the comforts of life,
Who thoughtfully muse by your camp-fire,
On sweetheart, or sister, or wife:
Just think of their elders a little,
And pray for the grandmothers too,
Who, patiently setting in corners,
Are knitting the stockings for you.

S. E. B.

ANSWERS to RIDDLES. (Vol. III, pages 52, 160.) The answer to the "Scripture Riddle," contributed by "J. A. B.," is *The whale that swallowed Jonah.* J. H. H. DEM., Hamilton, N. Y.

The answer to the "Riddle," contributed by "J. K. S.," is *A gentleman on horse-back and a lady behind mounted on a pillion*—an ancient mode of riding. L. A. N., Nashville, Mich.

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Shorthand Writing.

The art of shorthand writing, may easily be acquired. The study and writing of it, instead of being a task, is felt to be a delightful recreation. It is an excellent means of imparting a correct pronunciation, and forms a valuable aid to the acquisition of knowledge. The system that we teach is that of Isaac Pitman, the inventor of phonography. Experience has shown that its principles may be mastered by most learners in a very short period of time. To obtian a thorough knowledge of shorthand requires from two to six months, according to the aptness of the learner, and the amount of time daily devoted to it. A daily practice of one hour in reading and writing, continued for about three months, will usually give a speed of from 50 to 75 or more words per minute, or from two to four times the speed of common writing. The average rate of speed of common longhand writing is from 20 to 30 words per minute—that of shorthand being from five to eight times faster. The average rate of public speaking is 120 words per minute. Some very deliberate speakers do not utter more than 80 or 90 words per minute, while others articulate 180 or more.

Speakers, generally, however, articulate at the rate of about 140 words per minute. A speed of from 100 to 130 words per minute is the requsite for amanuensis work. A course of twenty lessons, in conjunction with the practice of an hour in reading and writing daily, will usually give a speed of from two to four times that of ordinary writing. To obtain speed, after the principles are mastered, is mainly a matter of practice.

Terms. The subscriber will give Twenty Lessons for $15.00, the necessary text-books furnished. Five or more may club together and receive Twenty Lessons for $12.00 each.

L. M. Gould, 70 Rumford St., Concord, N. H.

JOURNAL OF THE AMERICAN AKADEME. This journal has entered its third volume, is edited by Alexander Wilder, M. D., and is the organ of "The American Akadêmê," with headquarters at Jacksonville, Ill., of which H. K. Jones is President. The members of the Akadêmê are found in all the States of the Union. The journal's object is "to promote the study of Philosophic Truth and the dissemination of such knowledge with a view to the elevation of the mind from the sphere of this sensuous life into that of virtue and justice, and into communion with diviner ideas and nature." Vol. III, No. 1, for October, 1886, contains articles on "Ancient Symbolism and Serpent-Worship," by the editor, covering 21 pages, a most interesting paper. Conversations follow. A portrait of Plato is a frontispiece, and under it an extract from Emerson — "Out of Plato comes all things that are still written and debated among men of thought."

The journal is octavo, 24 pages, ten numbers a year, published at $2.00 a year. Address all orders, letters, and communications to Miss Emily Wing, Secretary, Box 101, Jacksonville, Ill.; or, Alexander Wilder, M. D., 565, Orange St., Newark, N. J.

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New Books, Pamphlets, etc., Received.

THE WORKS OF JACOB BOEHME; with an introduction by a Graduate of Glasgow University. Vol. I. The Epistles. Glasgow: D. Bryce & Sons, 129 Buchanan Street. MDCCCLXXXVI. (A Reprint.)

The Epistles of JACOB BEHMEN *aliter*, Tevtonicvs Philosophvs. Very useful and necessary for those that read his VVritings, and are very full of excellent and plaine Instructions how to attaine to The Life of Christ. Translated out of the German Language. London: Printed by *M. Simmons* for *Gyles Calvert*, at the Black Spread Eagle, at the West end of *Pauls* Church, 1649.

Note. It is intended to Reprint all the Works of Jacob Boehme uniformly with this Volume. In the introduction to the next Volume, special attention will be given to the recent book by Dr. H. L. Martensen, "Jacob Boehme, His Life and Teachings: or, Studies in Theosopy." London, 1885. The widespread inquiry for books by THE MYSTICS, their scarcity, and their great spiritual importance, seem sufficient reason for this undertaking. All intimations relating to the above will be made in *Light and Life*, an Unsectarian Magazine of Mystic Literatare, published at 100 West George St., Glasgow, Scot.

This volume is small quarto in size, pp. 216, and contains the Five-and-Thirty Epistles. Translated into the Nether-Dutch out of Jacob Behmen's own hand-writing; and out of the Nether-Dutch into English. Bound in cloth; price six shillings, or $1.50, and may be had by addressing "LIGHT AND LIFE, 100 West George St., Glasgow.

Boehme was one of most remarkable cases of spiritual mediumship, in the highest sense; a man through whom the revealing of knowledge came unsought; he seemed not to understand while at the urgent dictates of an invisible guide he wrote what was communicated to him. Received from the publishers.

HANDY HELPS, No. 1. A Manual of Curious and Interesting Information; by Albert P. Southwick. New York, E. L. Kellogg & Co. 12mo. pp. 286. cloth. Price, $1.00. to teachers, 80 cents, and 8 cents postage.

The volume contains 500 questions of more or less interest to every person. Useful in the schoolroom, in the household, on a railroad journey, or at any time. Many queries are here answered when the desired information might requires days of search to find. Received from the publishers.

A MEMOIR OF JUDGE EBENEZER THOMPSON, of Durham, N.H., with some account of his parentage and offspring; by his great granddaughter, Mary P. Thompson. "Tell me what ancestors were thine." [*Farinata to Dante.*] "Inferno," Canto X. Printed for private circulation. Concord, N. H., 1886. 8vo., pp. 86. Received from Lucien Thompson.

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LAND AND LEE IN THE BOSPHORUS AND ÆGEAN: or Views of Constantinople and Athens, and Notes on France and Italy. pp. 441.

DECK AND PORT, or Incidents of a Cruise in the United States Frigate Congress to California, with sketches of Rio Janeiro, Valparaiso, Lima, Honolulu, and San Francisco. pp. 408.

THE LAND OF GOLD, or The Events of a Residence of Three Years in California. pp. 456.

SHIP AND SHORE, in Maderia, Lisbon, and the Mediterranean, and Sea and Sailor. pp. 389.

These four books are written by Rev. Walter Colton late Chaplain of the United States Navy, and are from his own journal which he recorded from personal observation. They are interspersed with anecdotes and incidents which are of interest to the reader as affording a clue to the leading features of society, and traits of individual society. He says, in the preface of "Ship and Shore," he publishes his work in defiance of a profound maxim of his distant relative, the author of "Lacon," (C. C. Colton,) that "a writer who cannot throw fire into his works ought to throw his works into the fire." The "Deck and Port" was divided into chapters by the publishers who thought "the yarn would reel better if the thread be broken occasionally. The author says "the evil one himself is held accountable for the sins of half the world." The "Land and Lee" having withstood the cross-fires of criticism in a long cruise on the open seas, has now come to the dry-dock for repairs. These works are good and entertaing reading for all classes. Published by Edson C. Eastman, bookseller, Concord, N. H. Four volumes, 12mo. Illustrated. Price, $6.00. Received from the publisher.

THE GEOGRAPHY OF GROTON, MASS. Prepared for the use of the Members of the Appalachian Club, on a proposed visit to that town, September, 18, 1886, by Hon. Samuel A. Green, M. D. 8vo. pp. 20. Groton, 1886. From the author.

THEOSOPHICAL SUBJECTS. Abridgment of Discussions held at the meetings of Aryan Theosophical Society, of New York and elsewhere. Nos. 1, 2, and 3, of the octavo sheets have been published and distributed, containing notes on discussions, answers to questions propounded. Sent to those interested on receipt of a few stamps by addressing the Secretary of A. T. S., Box 2659, New York City.

THE GREAT PYRAMID AND FREEMASONRY. A lecture delivered by Bro. John Chapman, P. P. G. D., Devonshire, England, in the Grand Lodge Room, Philadelphia, Pa. It is illustrated with plates from "Our Inheritance in the Great Pyramid," by Piazzi Smyth. Published by request. Proceeds of sale devoted to The Devon Educational Fund. 8vo. pp. 32. Price, sixpence. London, Geo. Kenning, 16 and 16a Great Queen St., W. C., and Robert Banks, Racquet Court, Fleet Street, E. C. Received from the author, Sheffield, England.

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THE PERFECT AGREEMENT OF THE FOUR EVANGELISTS IN THEIR RECORDS OF THE LAST EVENTS OF THE LORD'S LAST DAYS ON EARTH. An Essay by Prof. E. M. Epstein, M. D., in the *Christian Quarterly Review* for October, 1886; 8vo, pp. 38. Columbia, Mo.

The author claims the discovery of a truth which Christians who do not know the Jewish writings never could know; that a fact is uncovered never dreamed of by Christians, namely, that the Jews at the time of Christ did not keep the Paschal-Lamb sacrifice and feast on the time appointed by Moses, but the Lord Jesus did, in strict accordance with Moses' appointment. It is erudite and interspersed with ample references to Scriptures, and quotations to substantiate his assertions. The *Review* is 30 cents a number. Received from the author, Bethany, W. Va.

BARTHOLDI SOUVENIR. A sketch of the Colossal Statue presented by France to the United States. "Liberty Enlightening the World." 1876–1886. Commomorative Monument of American Independence. Illustrated. Quarto, pp. 36. Received from D. M. Drury, Williamsburgh, N. Y.

"LET REASON RULE." A liberal poem of thirteen verses, written by Marshall O. Waggoner, Toledo, O. It is written to counteract the superstition of the present day to which the religious portion of society are too much given. From the author.

"WOMAN UNVEILED." A facetious poem of sixteen verses prepared for a local entertainment at Bryant's Pond, Maine; written by "Calchas," and privately published in sheet form. From the author.

MAINE FARMERS' ALMANAC, FOR 1887. This is No. 69 of this ever-welcome annual visitor, by Daniel Robinson. It contains the usual department of mathematical problems and solutions. Published by Charles E. Nash, Augusta, Maine. Price 10 cents.

SMITH'S PLANETARY ALMANAC AND WEATHER GUIDE FOR 1887. This is a continuation of Vennor's Almanac, being the tenth of the series. Published by Walter H. Smith, 31 Arcade St, Montreal, Can.

OLD FARMER'S ALMANAC FOR 1887, No. 95, by Robert B. Thomas. Price 8 cents. Sold by Thos. W. Lane, Antiquarian Bookstore, 16 Hanover St., Manchester, N. H.

LEAVITT'S FARMER'S ALMANAC FOR 1887, No. XCI, published by E. C. Eastman, Concord, N. H. Price 8 cents. Sold by the publisher, and Thos, W. Lane, Antiquarian Bookstore, Manchester, N. H.

N. H. REGISTER, FARMERS' ALMANAC, AND BUSINESS DIRECTORY, for 1887, containing the usual business, state officers, institutions, societies of New Hampshire. Price 25 cents. Sold by Thomas W. Lane, Antiquarian Bookstore, Manchester, N. H.

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New Exchanges.

THE PHONOGRAPHIC MAGAZINE. The first number of the new monthly contains an article by Benn Pitman who will be among its regular contributors. Spelling reform is to receive due attention as every phonographer is a conscious or an unconscious advocate of the spelling reform, and matters pertaining to this subject cannot fail to be of interest. Articles on Phonetics, the law of graphic motion and their application to shorthand will receive attention. Octavo, $1.50 a year. Address, "Phonographic Institute," Cincinnati, Ohio.

THE MENTOR. This new shorthand magazine has reached our table. Its pages are departmental, well filled with fresh information from the various fields of the phonographic world. It is published in the Graham system, but will interest all shorthanders. Its motto is "Non a qvo, sed qvomodo." Octavo, monthly, $2.00 a year. Edited and published by F. G. Morris, Easthampton, Mass.

THE PATH. A magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and the Aryan Literature. A series of chapters on "Sufism, or Theosophy from the standpoint of Mohammedanism," by C. H. A. Bjerregaard, of New York, is being published in its pages, which is of deep interest to occult students. Other articles in November number, are "The Common-Sense of Theosophy." "Theories about Reincarnation and Spirits," "Poetical Occultism," "Hindu Symbolism," etc. Edited by Wm. Q. Judge. Octavo, monthly, $2.00 a year. Published by A. H. Gebhard, P. O. Box 2659, New York City.

LIGHT AND LIFE. An unsectarian magazine of Mystic Literature. "Mysticism properly understood represents the spiritual side of life." Published in octavo, monthly, three shillings a year, at 100 W. George Street, Glasgow, Scotland. The same office publish the works of Jacob Boehme in quarto volumes. "His Life and Teachings, and Studies in Theosophy," by the late Dr. Hans Lassen Martensen, are being published in chapters in the magazine.

THE SCIENTIFIC AMERICAN, published by Munn & Co.. New York, during the past forty years, is, beyond all question, the leading paper relating to science, mechanics, and inventions, published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to illustrate the subject. The *Scientific American* is invaluable to every person desiring to keep pace with the inventions and discoveries of the day. See advertisement on cover of this issue.

THE KINGDON. A monthly magazine devoted to Full Salvation and the "Deep Things of God." Edited by R. Kelso Carter. Quarto, monthly, $1.00 a year. Kingdom Publishing Co., Chester, Penn.

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THE EARTH; Scripturally, Rationally, and Practically Described. A Geographical, Philosophical, and Educational Review, Nautical Guide, and General Student's Manual. This monthly is published in the interest of those who maintain that "the Earth is not a Globe," but flat. Quarto, fortnightly, three shillings a year. Published by John Hampden, Belham, Surrey county, England. Agent in United States, John Lindgren, 90 S. First St., Brooklyn, N. Y.

SCIENTIFIC ARENA. (Successor to THE MICROCOSM, Founded 1881.) Devoted to the investigation of current philosophical teaching, and its bearing on the religious thought of the age. A Wilford Hall, editor, founder of the Substantial Philosophy. Quarto, monthly, 50 cents a year. Hudson & Co., publishers, 23 Park Row, New York City.

THE MENORAH. A monthly magazine, being the official organ of the B'nē B'rīth, edited by Benjamin F. Peixotto, ex-consul of the United States to Roumania and France. The magazine will defend Judaism abroad or at home. It will seek the promotion of the moral, social, and intellectual character of the Jewish race, in Literature, Science, and Art. Octavo, $2.50 a year. Address Menorah Publishing Company, 39 Broadway, New York City.

'ARDIN. This monthly quarto in the Greek language commenced August, 1886. Devoted to the exposition of all matters for the elevation of Man, advancement of Truth, and Immortality. Its motto is "The Truth shall make you Free." — *Jesus.* (John VIII, 32.) Vol. I (Tomos A'), No. 4 (Phullon 4) for November (Noembrios), 1886, is received. Addresse, "Rédaction ARDIN Athènes Grèce.

LIBRARY NOTES. Improved Methods and Labor-Savers for Librarians, Readers, and Writers. Edited by Melvil Dewey. A quarterly magazine in octavo form for Librarians, Clerks, and all persons connected with reading, writing, or using books. $1.00 a year. Address Bureau, Boston, Mass.

THE MASONIC REVIEW. A monthly for the Craft. Edited by Bro. Henry D. Moore, 32°. This magazine is filled with history Msaonic, tradition, lore, tidings, current news, etc. Now in its 66th volume, 64 pages monthly, octavo, $2.00 a year. Wrightson & Co., publishers, 13 W. Fourth St., Cincinnati, Ohio.

THE MASONIC ERA AND ANALECTA. A Monthly Journal published at $2.00 a year, by Bro. W. H. Peckham, 33°, 4 to 6 Liberty Place, New York. Devoted to interests and exposition of the Cerneau branch of the A. & A. S. Rite. Commenced March 15, 1886. Vol. II will be completed with February 15, 1887.

THE LIBERAL FREEMASON. A monthly magazine for the Fraternity and all interested in Masonry. Edited and published by Alfred F. Chapman, 223 Washington St., Boston, Mass. $2.00 a year.

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WANTED.

The following books and pamphlets are wanted by the editor of NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange.

Volume I NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published at the same office. Or, either Vol. II, March, 1884, to December, 1885; or, Vol. III, January, 1886, to December, 1886, will be given if any one so desires.

Animal Portraits of Character with the Analogues of Sound and Color. Industrial Organization and Passional Equliibria. Practical Education. All by M. Edgeworth Lazarus, M. D., and published in New York, about 1854. State price and condition.

Wanted.

Annual Proceedings of the Supreme Council of the Sovereign Grand Inspectors-General of the 33d and last Degree, Ancient Accepted and Scottish Rite for Northern Masonic Jurisdiction of the United States of America, Session of May 20, 1863. Volume III.

Also, Proceedings of Grand Chapter of New Hampshire, A. F. & A. M., for 1826, 1841 42, 1843-44, and 1847-48.

Also, Proceedings of Grand Lodge of New Hampshire, I. O. O. F., for July 9, 1844; February 5, 1845; February 25, 1845; August 6, 1845; August 15, 1866. Grand Encampment of N. H., I. O. O. F., for February 3, 1846; August 4, 1846; February 2, 1847; August 16, 1847; August 14, 1848; August 21, 1849; August 23, 1850; August 18, 1851; August 16, 1852; August 15, 1853.

Also, Proceedings of N. H. Press Association, for 1870.

Also, Proceedings of N. H. State Grange, for 1874, and 1875.

Address, stating price and condition, H. P. Glidden, Dover, N. H.

For Sale.

A few copies of the the Hermetic work—*The Virgin of the World*—has been imported from the publisher, Robert H. Fryar, Bath, Eng., by the editor of NOTES AND QUERIES. A copy bound in red cloth sent on receipt of $1.50. Address "Editor, NOTES AND QUERIES, Manchester, N. H.

The Platonist.

A Exponent of Philosophic Truth. Esoteric Christianity is identical with True Philosophy. "Platonism is immortal because its principles are immortal in the Human Intellect and Heart." This large monthly quarto is edited by Thomas M. Johnson, Osceola, St. Clair County, Missouri. Terms, $2 00 a year, in advance. Vols. I and II, unbound, $4.00; bound, $5.00.

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Books and Pamphlets Received.

WOMAN'S MANIFEST DESTINY AND DIVINE MISSION. In four Parts. 1. Woman before Christ. 2. Woman after Christ. 3. Woman in the Transitional Period. 4. The New Dispensation. By Elizabeth Hughes. 8vo. pp. 61. Price, 25 cents.

SELFHOOD LOST IN GODHOOD. The Christian or Metaphysical Healing from an Unbiasd Standpoint. By Kate Taylor/ Second Ed. 8vo. pp. 39. Price, 16 cents.

THE UNFOLDING; or, Mind Understood the Healing Power. By Mrs Clara E. Choate. 12mo. pp. 21. Price, 20 cents.

THE LAW OF PERFECTION. By Mrs. A. M. Daiz. 24mo. pp. 10. Price, 10 cents.

EVOLUTION. The Garden—The Serpent—The Tree—A new theory of the origin of evil. By Prof. A. J. Swartz, editor of *Mind-Cure Journal*, Chicago. 24mo. pp. 16. Price 6 cents.

PERSONALITY AND IDENTITY. By A. J. Swartz, President of Mental Science University. 24mo. pp. 16. Price, 6 cents.

THE SUPERNATURAL IMPOSSIBLE, and proved an absurdity. A lecture by A. J. Swartz, Jan. 6, 1884. 12mo. pp. 16. Price, 4 cents.

THE WORD OF THE LORD CONCERNING SICKNESS. Third Ed. Compiled by G. W. McCalla. 32mo. pp. 64. Price, 12 cents.

JESUS AND THE PROPHETS AGAINST PAUL. Their teachings placed side by side. By Alshah. 24mo. pp. 15. Price, 4 cents.

All the above from the office of *Mind-Cure Journal*, and sent to any address, post-paid on receipt of the prices stated.

ACTS OF THE ANTI-SLAVERY APOSTLES. "And they went everywhere preaching the Word." By Parker Pillsbury. 8vo. cloth; pp. 503.

THE CHURCH AS IT IS, OR THE FORLORN HOPE OF SLAVERY. By Parker Pillsbury. Second ed. 12mo. pp. 96.

THE BROTHERHOOD OF THIEVES; or, a True Picture of the American Church and Clergy; a letter to Nathaniel Barney, of Nantucket. By Stephen S. Foster. Re-printed by Parker Pillsbury. 12mo. pp. 76. Price, 25 cents.

THE AMERICAN CHURCHES, THE BULWARK OF AMERICAN SLAVERY. By James G. Birney. Reprinted by Parker Pillsbury. Third American edition. 12mo. pp. 48.

THE PHONETIC HERALD. Bound volume for 1885. Devoted tu Orthoepi and Orthografi. A. Hamilton, A. M., M. D., editor. 8vo. pp. 40. Terms, 25 a year; five copies, $1. Port Hope, Canada.

HOUSEHOLD RECEIPTS. Valuable receipts for those who egard economy as well as excellence. 12mo. pp. 66. Price, 25 cen Published by Joseph Burnett & Co., Boston, Mass.

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THE DUAL CREATION. In two books. A poem in five parts. Bk. I. Cause and Order of Creation. A word panorama of the material creation, cosmogony, and cosmography. Bk. II. The Counterpart of Creation. A word panorama of spirit creation — re creation or redemption. 32mo. pp. 54 Price 25 cents. By Philip A. Emery, M. A., D. D. Address 43 South May St., Chicago, Ill.

GEROULD GENEALOGY. The genealogy of the family of Gamaliel Gerould, son of Dr. Jacques (or James) Jerauld, of the Province of Languedoc, France. Gathered and compiled by Rev. Samuel L. Gerould, Goffstown, N. H. 8vo. cloth; pp. 84. From the compiler.

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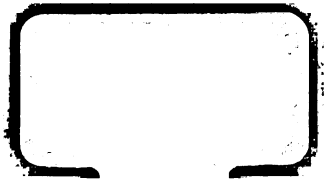

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